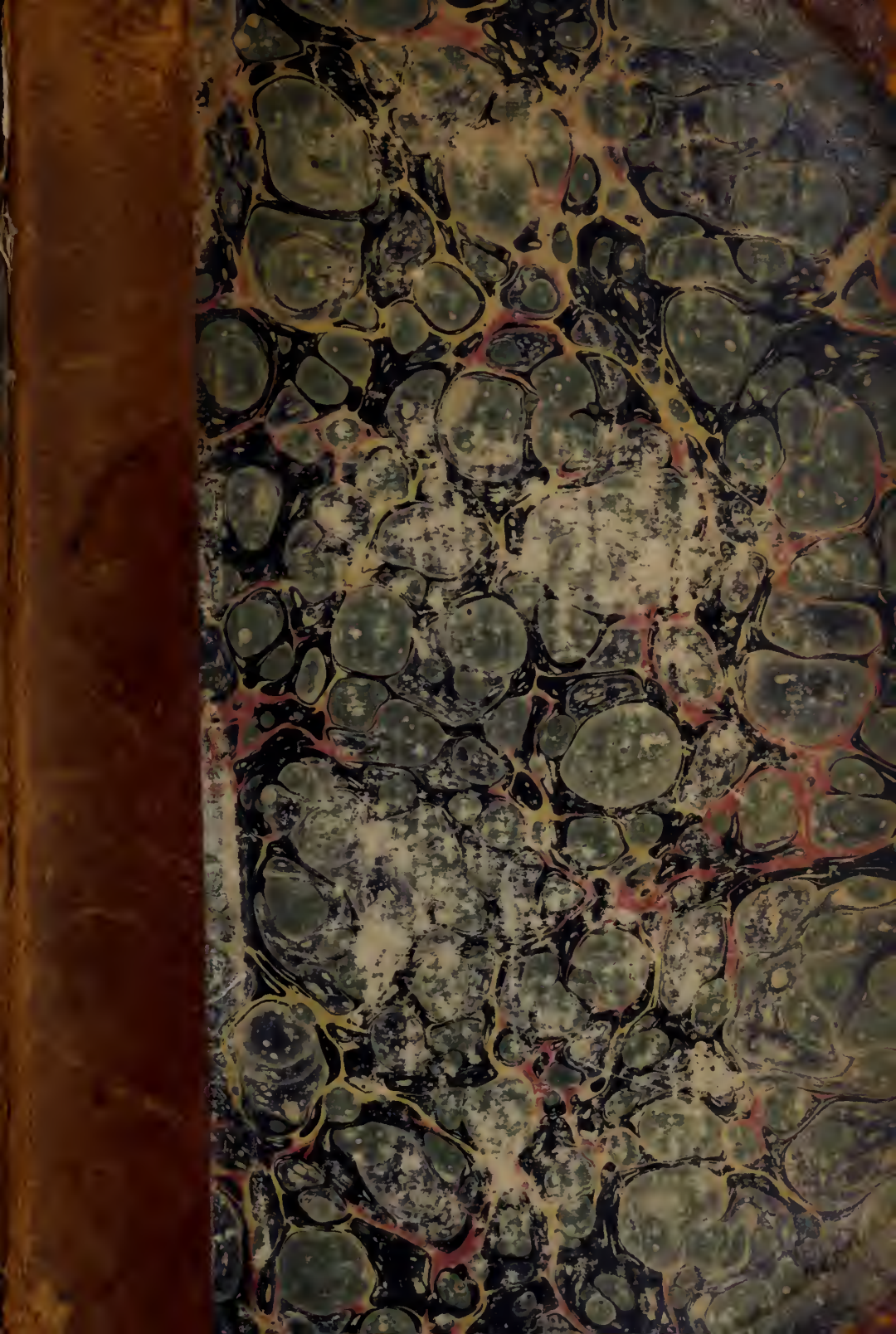

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Library
of the
Theol. Sem.

77-1
18

LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.
DONATION OF
SAMUEL AGNEW,
OF PHILADELPHIA, PA.
Letter...
No.
March 15th 1855.

Case, Division
Shelf, Section
Book, No.

SCC
8617

A PLAN *for establishing a* REPOSITORY *of cheap Publications, on Religious and Moral Subjects; which will be sold at a Halfpenny, or a Penny, and few to exceed Two-pence, each.*

"GREAT BRITAIN has long been distinguished above other countries for an attention to persons of the lower class. Hospitals, dispensaries, and humane societies, prove her care of their bodies; while Sunday, as well as other charity schools, and a variety of institutions for communicating instruction, among which the excellent societies for promoting Christian and religious knowledge stand conspicuous, manifest her solicitude for their souls.

"Though the plan here offered to notice, is, in its prominent feature, distinguished from all existing religious institutions, it may be made an auxiliary to each; as its general object is the same, though its means are more humble, and the good proposed by it is expected to be done at a peculiarly easy rate.

"The object of this institution is the circulation of religious and useful knowledge, as an antidote to the poison continually flowing through the channel of vulgar and licentious publications. These, by their cheapness, as well as by their being, unhappily, congenial to a depraved taste, obtain a mischievous popularity among the lower ranks.—It is not the impure novel or romance which attracts the common labourer's ear, or defiles his cottage; but his gross and polluted phrases may often be traced to those profane and indecent songs, and penny papers, which are hawked about our cities, towns, and villages.

"When we consider the multitudes whose reading is limited to these corrupt performances; when we reflect that the temptation is obtruded on them in the streets as they pass about their business, or invitingly hung out upon the wall, or from the window; and that the gratification is obtained at so cheap a rate; the evils we desire to counteract will appear to be so exceedingly diffused, as to justify our earnestness to redress them: and the means of redress are likely to become effectual in proportion as they are adapted, both by their simplicity and minuteness, to the nature of the case.

"Being well aware, that sermons, catechisms, and other articles of preceptive piety, may be had from the great societies already formed, we shall prefer what is striking, to what is merely didactic. Instructive incidents, lives, deaths, remarkable dispensations of providence, useful narratives, will form a considerable part of the plan; from which will be carefully excluded whatever is enthusiastic, superstitious, or absurd. These tracts, by interesting and affecting the heart, may, under a divine influence, help to give it a right tendency. And, in our choice of materials, we must ever bear in mind, that our prime object being *the counteraction of an existing evil*, of which the poison is but too palatable, we must labour to render our antidote the more pleasant.

"In the circulation of our tracts, the idea of sale is preferred to that of donation; because there is reason to conclude, that books bestowed by charity are too seldom read, and that men's opinion of the value of a thing is apt to be enhanced by the expence or the toil of its acquisition.

"Brevity, cheapness, and a neat and agreeable appearance, are the harmless allurements we shall employ. By supplying religious and moral tracts uniting all these advantages, we hope to draw off, in some measure, the venders of corrupt ballads from their pernicious traffic. For the same persons who have hitherto hawked vice and folly through the country, will, no doubt, with equal readiness, circulate what is pure and virtuous, should they find it so less gainful.

"Let the experiment be fairly tried.—Let the substantial dealer—let the retailers of papers and songs in the obscurer parts of a town—let those who occupy a stall at a fair for the sale of books and ballads—let the poor woman who travels with her matches and her cakes—be all encouraged to try whether they cannot, at once, assist themselves and the cause of virtue.

"But though the *peculiarity* of our plan consists in the encouragement it holds out to common venders, we anticipate much assistance from the generosity of those who can afford to purchase with a view of giving away. Such will be supplied, at an easy rate, with useful presents for their servants, workmen, charity schools, and the poor at large. It may also gratify many to be furnished with papers suited for distribution on a journey, in hospitals, work-houses, prisons, on board ships, and among soldiers.

"Though these articles will not be delivered from our repository gratis, the terms will be such as to invite purchasers.

"A small fund is already raised. Additional subscribers will enable us to extend our views: nor do we exclude the hope of awakening similar designs in distant parts, beyond the immediate influence of the original society.

"Every remark, tending to improve the institution, will be cheerfully converted to use. And even those who rather desire than expect its success, may be satisfied that, in giving their mite, they cannot at least, encourage evil: for no cause of any particular party is intended to be served by it; but general Christianity will be promoted, upon practical principles. And it is presumed there can be but one opinion, among all thinking persons, of the importance of improving the morals and principles of the people."

To improve the habits and raise the principles of the common people at a time, when their dangers and temptations, moral and political, were multiplied beyond the example of any former period was the motive, which impelled the author of these volumes, to devise and prosecute the institution of the Cheap Repository. This plan was established with an humble wish, not only to counteract vice and profligacy on the one hand, but error discontent and false religion on the other. And as an appetite for reading, had from a variety of causes, been increasing among the inferior ranks of the country it was judged expedient at this critical period to supply such wholesome aliment, as might give a new direction to their taste, and abate their relish for corrupt and inflammatory publications.

The success of the plan exceeded the most sanguine expectations of its projector. Above two millions of the tracts were sold within the first year, besides very large numbers in Ireland, and they continue to be very extensively circulated.

From "The Works of Bishop H. More

No. 1

A BRIEF

HISTORY

OF

THE SOCIETY IN SCOTLAND,

FOR

Propagating Christian Knowledge

IN THE

HIGHLANDS AND ISLANDS;

AND OF

THE CORRESPONDENT BOARD

IN LONDON;

FROM THE

ESTABLISHMENT OF THE SOCIETY IN THE YEAR

1701,

DOWN TO THE PRESENT TIME.

BY

HENRY HUNTER, D. D.

SECRETARY TO THE CORRESPONDENT BOARD.

LONDON.

1795.

TO

THE RIGHT HONOURABLE

ROBERT EARL of KINNOULL,

VISCOUNT DUPLIN,

AND LORD HAY OF PODWARDIN;

PRESIDENT

OF THE COMMITTEE OF DIRECTORS

OF

THE SOCIETY IN SCOTLAND,

FOR PROPAGATING CHRISTIAN KNOWLEDGE:

THIS

Brief Hiſtory of a Society,

WHICH HAS RECEIVED SUCH LIBERAL PATRONAGE

FROM HIM AND HIS RESPECTED PRECECESSOR IN TITLE AND IN SPIRIT,

IS HUMBLY INSCRIBED,

BY HIS OBEDIENT SERVANT,

HENRY HUNTER.

Bethnal-Green Road,
April 22, 1795.

PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

A BRIEF

HISTORY

OF

THE SOCIETY IN SCOTLAND,

FOR

Propagating Chriſtian Knowledge.

OBJECTS poſſeſs various magnitude and importance, both from their own real, eſſential, permanent, qualities; and from the character and complexion of the mind which contemplates them. Some are of univerſally felt and acknowledged value and utility; others are important, or inſignificant, according to the taſte, and turn of thought, of the beholder. Some are moſt highly prized when viewed at a diſtance; others yield more delight on a cloſer inſpection. Thoſe, undoubtedly, are of higheſt eſtimation, which combine the moſt numerous aſſemblage of uſeful qualities, and, conſequently, collect the generality of ſuffrages. But no man is entitled to undervalue his neighbour's object; and a wiſe man will be cautious how he magnifies his favourite, out of meaſure, and out of ſeaſon, leſt he expoſe it to deriſion, in his zeal to procure for it undue reſpect.

In the ardor of recommendation, invidious comparisons are sometimes stated between one charitable Institution and another. This is, at once, impolitic, illiberal, and unjust. It provokes retaliation, it offends the impartial, it fosters a party-spirit, which is the declared foe of all charity. To admit the just claim, and to celebrate the just praise, of a brother, of a rival, nay, of an enemy, is both manly and wise; for this too provokes retaliation; such retaliation as a good man can avow, and practise, with honour.

THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE is one candidate, among a thousand, for public favour; and is at all times disposed to acknowledge, with gratitude, the liberality and munificence with which it's repeated appeals have been answered. A short account of it's formation, of it's views, and of it's success, may, perhaps, be acceptable to those who are already it's Members and Supporters, and may be an inducement to such as are not, to declare their approbation of it's principle, and to contribute towards it's permanency and utility.

In the year 1701, a small number of pious, and public-spirited, Citizens of Edinburgh, thought proper to form themselves into a Society *for the reformation of* MANNERS; of all reforms, before or since proposed, surely the most interesting, patriotic, and important. Nearer objects naturally pressed first on their attention. The dreary and dark regions of their own Country arose into view, presenting a melancholy and afflicting picture of accumulated human wretchedness:—a high northern

thern latitude; a ſurly climate; a ſtubborn, ſterile ſoil; civil oppreſſion; and a gloomy, religious ſuperſtition. Some of theſe were the work of Nature; and, though they admitted of mitigation, never could be completely remedied. Others were only local and temporary evils. The human mind is a ſoil, at all ſeaſons, and in all ſituations, ſuſceptible of culture; and the improvement of the mental faculties, has an obvious tendency toward the melioration of the external condition.

No proſpect could be more diſcouraging than what preſented itſelf to the eyes of thoſe virtuous Reformers: A Country almoſt inacceſſible and unknown; inhabited by men of a different habit, of a different language; men in a ſtate of total ignorance and barbariſm; *the* very *light that was in them*, worſe than *darkneſs*. The land was, indeed, divided into pariſhes, with the legal eſtabliſhment of one church and one ſchool in each pariſh. But what was the nature, and the extent, of the diſtricts thus divided? Many of thoſe pariſhes are from thirty to forty Engliſh miles in length, ſome of them much more; and theſe interſected with lakes, rapid rivers, arms of the ſea, "rough quarries, rocks, and hills whoſe "heads touch Heaven." Many of them conſiſt of ſeveral ſmall ſequeſtered iſlands, ſcattered over a tempeſtuous Ocean, which, for a conſiderable part of the year, forbids all communication. Thus ſituated, what advantage could by far the greater part of the forlorn inhabitants derive from their parochial eſtabliſhments?

In the low countries of Scotland, the common people are among the moſt civilized and beſt inſtructed on the Globe.

They are all taught, at leaſt, to read; all are accuſtomed regularly to attend their place of worſhip; the Clergy viſit their flocks, from houſe to houſe, in a ſtated courſe of exhortation and catechizing; and the Country abounds with the Bible, with catechiſms, and with innumerable treatiſes on practical religion, in the vernacular language, which are eagerly read, and with no ſlight degree of improvement. It was not ſo in the Highlands. There, the generality had no opportunity of learning to read. And if they had acquired that art, To what purpoſe, in a region where there were no books, not even the Scriptures, in the native tongue?

In this ſtate of torpid inaction had the faculties of a numerous, hardy, and intrepid race lain buried for ages; unleſs when rouſed into caſual exertion, at the mandate of a lordly Chieftain. Meanwhile Popery was availing herſelf of this dark and rude ſtate, to make proſelytes to the Church of Rome. Religion is neceſſary to the ſoul of man; and unleſs inſtructed in one that is rational, *pure, peaceable—full of mercy and good fruits*, it will be in danger of adopting one that is irrational, *earthly, ſenſual, deviliſh*. This was unhappily the caſe of the Highlands, at the beginning of the preſent century. The generally prevailing political principle was a blind, but furious, attachment to the recently exiled Houſe of Stuart, and a conſequent inſuperable averſion to the Conſtitution and Government eſtabliſhed at the Revolution, in 1688, and the whole religious knowledge of the Country was reduced to a few Popiſh legends and ceremonies, received without examination, and practiſed without underſtanding.

A few

A few plain facts, the refult of enquiry made on the fpot, by impartial and intelligent perfons, fpecially appointed for the purpofe, will ferve to confirm and fupport the general defcription now given, of the vaft field which the Society propofed, from it's firft formation, to cultivate.

The parifh of *South-Uift* confifts of the Iflands of *South-Uift*, *Benbecula*, and *Erifca*. It is 45 miles long, and near 8 miles in breadth; and it was found to contain about 2600 fouls, of whom 2300 were Papifts: and that there were two Popifh Priefts and a mafs houfe in it.

The parifh of *Barra* confifts of the Ifland of *Barra*, which is 7 miles and a half long, and 3 broad, and of fix other fmall Iflands; and was found to contain about 1300 fouls, of whom 1250 were Papifts. In the time of Charles I. all the inhabitants were Proteftants; but after the Reftoration, this, and the parifh next mentioned, being united, and the minifter refiding always in *Harris*, Popifh priefts occupied the former, and perverted almoft the whole inhabitants.

The parifh of *Harris* confifts of the Ifland of *Harris*, and feven other fmall iflands. It is 36 miles long, and 9 broad, and contains about 2000 fouls, all Proteftants.

The parifh of *Bolefkine* is 30 miles long and 6 broad, and contains about 1600 perfons capable of receiving inftruction, of whom 400 are Papifts, and thefe increafing in number.

The

PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

The parish of *Urquhart* is about 27 miles long, and 18 broad. It contains about 2000 souls, of whom about 130 or 140, who inhabit *Glenmoriston*, are Papists. A Popish priest resides frequently in this valley.

The parish of *Kilmallie* is 52 miles long, and 37 broad, and contains about 4000 souls, of whom 35 are Papists. Fort William is in this parish.

The parish of *Ardnamurchan* comprehends the five following districts; *Ardnamurchan*, properly so called, which is 21 miles long, and 6 broad, and contains 1200 souls, all Protestants; *Sunart*, which is 21 miles long, and 7 and a half broad, and contains 447 souls, of whom 4 are Papists; *Moydart*, which is 24 miles long, and from 7 and a half to 10 and a half broad, and contains 828 souls, of whom 824 are Papists; *South Morar*, which is 21 miles long, and from 3 to 4 and a half broad, and contains 281 souls, of whom there is only *one* Protestant. The whole number of souls in this Parish is 3816, of whom 1956 are Papists. A Popish priest resides constantly in *Arasaig*, where a mass-house was built about ten years ago; another priest resides constantly in *Moydart*, and a third in *South Morar* *.

The parish of *Lesmore*, to which *Appin* is now united, is about 60 miles long, and 25 broad, and contains about 3000 souls.

* The account here given of the Parishes in the Highlands was taken from survey about twenty years ago. Since then the case is greatly altered to the better.

The

The parish of *Glenmuick* lies on the south side of the river *Dee*, and is 15 miles long. To it are now united the parishes of *Tullich* and *Glengarden*, which lie on the north side of that river, and are 20 miles long, and, at an average, 12 miles broad. They contain about 2200 souls, of whom about 337 are Papists.

The parish of *Crathie*, to which *Braemarr* is now united, is 25 miles long, and about 10 broad, the river *Dee* running through the middle of it, and contains 2253 souls, of whom 337 are Papists.

The parish of *Inveraven* is 15 miles long, and from 3 to 4 and a half broad, and contains 1200 souls. At *Scallan*, in the braes of *Glenlivet*, in this parish, is a Popish College, or Seminary, the only one in Scotland. The number of students who attend it is, in general, from 8 to 12; most of them are the sons of gentlemen in the neighbourhood, and some of them become Priests without going abroad to receive orders. At present there are 12 students in this College. About a century ago, the number of Papists in *Glenlivet* was so inconsiderable, that they had no fixed Priest, but were obliged to send to *Gardenside*, 12 or 15 miles distant, for one to visit their sick, and baptize their children. Since the erection of this College, which was about 70 or 80 years ago, Popery has made such a rapid progress, that, according to the most authentic accounts, there are at present no fewer than 1520 Papists in this and the neighbouring parish of *Kirkmichael*. In the former, the increase is 200, since the year 1750, and in the latter, 77 since the year 1755. The situation of this College is peculiarly calculated for promoting

promoting the interests of Popery, being in the centre of seven parishes, at the distance of 10 miles from each church, except that of *Kirkmichael*, from which it is six miles distant, and surrounded with a ridge of hills, whereby it is separated from all the neighbouring countries. Beside a Priest, or Bishop, who resides constantly at this College, there are generally three, and often six, Priests, who officiate in the several mass-houses of both parishes.

The parish of *Glenelg* comprehends the districts of *Glenelg*, *Knoidart*, and *North Morar*. *Glenelg* is 9 miles long from north to south, and the glens, which lie from east to west, are 6 miles long. *Knoidart*, which is separated from *Glenelg* by an arm of the sea, called *Loch-Urn*, is 15 miles long from east to west, and 7 miles and a half broad from south to north. *North Morar*, which is separated from *Knoidart* by an arm of the sea, called *Loch-Nevis*, is 15 miles long from east to west, and from 3 to 4 miles and a half broad, from north to south. This computation includes only the inhabited parts of the parish; beyond which, the mountains, called the *utter hills*, extend many miles towards *Glengary* and *Lochaber*; to these mountains the inhabitants migrate with their cattle in Summer. In this parish are 2570 souls, of whom 1340 are Papists. A Popish Priest resides constantly at *Knoidart*, and officiates in a mass-house at *Invergeseran*, on the side of *Loch-Urn*. About four or five years ago, a Popish lady did, by her last will, bequeath a considerable sum of money for the purpose of erecting a Popish school, or academy, at *North Morar*. Several other Papists having also contributed for this purpose, an

Academy

Academy was accordingly erected, and ſtill ſubſiſts, at which a Prieſt regularly officiates. Laſt year there were 16 ſtudents, moſt of whom were the ſons of gentlemen in that country.

Now, if ſuch was the ſtate of the Highlands in 1774, when the above facts, and a multitude of a ſimilar nature, were aſcertained, in what a deplorable condition muſt that wretched Country have been, at the period when this Society entered on it's honourable career? It preſents a people ſecluded from all intercourſe with their fellows ſubjects, from the protection of legal government, from the means of ſocial, intellectual, moral and religious improvement; ignorant as the herds which they tended, and ſtubborn as the ſoil where they vegetated. How noble, then, was the apoſtolical ſpirit which, undiſmayed, undertook the arduous taſk of inſtructing an ignorant, of civilizing a rude, of chriſtianizing a heatheniſh race; the divine taſk of *opening mens eyes, to turn them from darkneſs to light, and from the power of Satan unto God!* And who can contemplate the preſent ſtate of things, without looking beyond the inſtruments, to the hand which employed them, giving glory to God, and ſaying, *This is the Lord's doing; it is marvellous in our eyes?*

Inſtead of uniting pariſhes already enormouſly large, ſound policy would have ſuggeſted the propriety of ſubdividing the larger pariſhes, and of eſtabliſhing a greater number of Churches and Schools, in commodious ſituations. But this was an undertaking for the Legiſlature of a great Nation, not for a handful of private individuals, whoſe

whoſe aſſociation was voluntary, whoſe influence was limited, whoſe means were ſlender. Unable, however, to accompliſh all they wiſhed, they began with attempting what was practicable; and they ſucceeded. Unable to build and to endow Churches, they propoſed to eſtabliſh Schools in the more extenſive pariſhes, in ſtations of eaſier acceſs to the inhabitants, from which, as from the centres of ſo many ſubordinate circles, a little light might be diffuſed around.

The Society, from the beginning, fixed an anxious eye on the riſing generation, as it's leading, darling object. There is a period of life when ignorance, indolence and vice, have become inveterate, and, without a miracle, incurable. Inſtead of employing, therefore, unavailing efforts to inſtruct and reclaim untoward age, the ſtrength of exertion was directed toward the cultivation of unperverted, uncorrupted youth.

As *be thou warmed, be thou filled*, will not feed the hungry and clothe the naked, ſo the Aſſociators were aware, that *be ye inſtructed*, would not illumine the Highlands. To their time, their attention, and their labour, they contributed alſo their money, and ſolicited the ſubſcriptions of their friends. In a few years, beſide defraying the expence of their infant eſtabliſhment, they had been enabled to form a capital of £.1000; and the object then appeared of ſuch importance, in the eyes of Government, that, in the year 1709, which was the eighth of the Society's exiſtence, the Queen was induced to give it the ſanction of a royal Charter, together with a promiſe of further favour.

At

At the firſt meeting under the Charter, plans of future operation were propoſed, examined and adopted. The leading object was the erection and maintenance of Schools, in the ſituations where they were moſt needed, and the ſelection of proper maſters to inſtruct the youth committed to their care; and it was reſolved that their Schools ſhould be open for the adminiſſion of young perſons of every deſcription, the children of Papiſts as well as of Proteſtants. Many ſtations were ſuggeſted as peculiarly favourable to the views of the Society. But to deſign was one thing, and the ability to execute was another. Of the great number propoſed, they were obliged to reſtrict themſelves to *five*, where the neceſſity ſeemed to be moſt urgent.

To have encroached on their little capital would have been to exhauſt it, and the diſſolution of the Society muſt ſpeedily have followed it's formation. But it was a reſolution, from the beginning, which has been ſteadily and uniformly adhered to, that every donation and bequeſt ſhould go toward the increaſe of the capital; and that the intereſt only ſhould be applied to the ſupport of their eſtabliſhment. This was proceeding ſlowly indeed, but ſurely; and by perſeverance in their original determination, they have been enabled, by length of time, by public favour, and by the bleſſing of Providence on their labours, to form a capital, whoſe produce is maintaining a very extenſive, and continually growing ſyſtem, of inſtruction and induſtry.

For the gratification of thoſe who may take pleaſure in tracing the progreſs of a beneficent Inſtitution, under liberal patronage and careful management, the following

ing view of the Society, at various periods of it's exiſtence, is exhibited; and will, it is preſumed, be not unacceptable to a foſtering and munificent Public.

A.D.	Schools.	Capital.	Scholars.
1713	12		
1715	25	£.6,177	
1719	48	8,168	
1727	78	9,131	2,757
1732	109	13,318	
1742	128	19,287	
1753	152	24,308	
1758	176	28,413	6,409
1781	180	34,000	7,000

From this it appears, that in the courſe of the firſt ſeventy years of it's duration, the funds of the Society, and it's correſponding exertions, have been advancing with a rapidity of progreſſion far beyond expectation, almoſt beyond imagination: and it preſents an encouraging example of the ſucceſs which will ever crown perſevering efforts directed to a valuable end.

Muſt it not afford real ſatisfaction to every patriotic, humane, chriſtian mind, to trace, from it's riſe, through an extended progreſs, both as to time and effect, an Inſtitution which embraces objects the moſt invaluable in the ſight of GOD and of Man? It will ſerve as a ſtanding leſſon to all future generations, not to be diſcouraged from making generous, daring attempts, in a good cauſe, whatever real or apparent difficulties may be in the way. Man knows not what he is capable of doing

doing, till he tries his own ſtrength. He who aims at high things, and exerts himſelf, will infallibly attain to ſomething; but he who ſees a *lion* continually *in the way*, is a perpetual priſoner to his own little timid mind, his powers are all locked up, the genial current of the ſoul is congealed into a maſs of ice; he lives, and dies, uſeleſs to himſelf, uſeleſs to Mankind. Even to fail, in a great and generous undertaking, adminiſters a melancholy conſolation to the heart which deviſed it, and which made the attempt: What then is it to contemplate a plan of goodneſs carried into effect? What muſt be the ſatisfaction of the man who ſees his benevolent purpoſe realized; who beholds a new creation ariſing out of dark, rude, diſcordant materials? It is, in it's meaſure, the felicity of the CREATOR himſelf, who "ſaw every thing that he had made, and behold it was "very good." And if the exertions of a ſolitary individual may, by the bleſſing of Heaven, work wonders, what is not to be expected, under the ſame divine influence, from a band of Brothers, employing united efforts, and mutual encouragement; and tranſmitting to future generations a double portion of their pious, zealous, patriotic ſpirit!

It is, perhaps, worthy of remark, that the era of the UNION of the two Kingdoms, and of the exiſtence of the SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE as a *chartered* Company, is very nearly the ſame. The Royal aſſent was given to the Act of UNION March 6th, 1707, and the *Patent* of *Incorporation* bears date the 25th May, 1709. Thus the moſt eventful period in Britiſh ſtory; a period which gave a new and

common name to this Queen of Iſlands; which cemented the political, commercial, ſcientific, legiſlative and moral intereſts of two great Nations, is coeval with the Inſtitution of a plan of intellectual, moral and religious improvement, which has greatly meliorated both ends of the Iſland, in "bleſſing him that gives, and him "that takes." No ſooner had England and Scotland embraced as friends, than they turned their eyes together to the bleak regions of the North, with the olive-branch extended, ſaying, "Be partakers of all our privileges; "learn our language, receive our protection, admit our "religion, ſhare our abundance; Be free, be wiſe, be "happy."

But to cure ignorance, and to remove prejudice, is not the work of a day. A degrading ariſtocracy was the real Government of that remote part of the Country, and diſtance bid defiance to legal authority. What progreſs could the calm purſuits of manners, arts, induſtry, humanity, religion, make in a Country agitated by fierce, vindictive, civil and religious principles—no, not principles; but gloomy, ſullen, unrelenting prepoſſeſſions. The Revolution of 1688 was ſtill freſh in the recollection, and in the reſentment, of myriads. The name of *Stuart* was "as ointment poured forth," and that of Brunſwick ſent forth *a ſtinking ſavour*, to the noſes of thoſe deluded Caledonians. The *whiggiſm* of the earlier years of Queen ANNE, and the *toryiſm* of the latter period of her reign, had thrown not the Highlands only, but the whole united Kingdoms, into a ſtate of fermentation.

In

In human affairs, Events "of great pith and moment" ſucceed each other with wonderful rapidity. The UNION took place in 1707; the SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE, was formed by Letters-Patent in 1709; Queen Anne died in 1714, and a Rebellion was excited, for the purpoſe of defeating the Hanover Succeſſion, in 1715. This laſt event threatened not only to obſtruct the progreſs, but to terminate the exiſtence of the infant SOCIETY. But, young as it was, it had already contributed toward diſſeminating loyalty, and quaſhing the ſpirit of diſaffection. Rebellion was ſpeedily extinguiſhed, the hands of Government were ſtrengthened, and the exertions of the SOCIETY were renewed, with increaſing ardor.

The firſt meeting of the SOCIETY under their incorporating Patent was numerous and reſpectable. It was held at Edinburgh, Nov. 3d, 1709; and was attended by ſeveral of the Nobility; by 14 of the Lords of Seſſion, by many Gentlemen of ſuperior Rank, and by moſt of the Clergy of the City and neighbourhood. They choſe their Officers, as the Letters-Patent directed, and appointed a Committee of Directors for the regular diſpatch of buſineſs, with powers to meet and act as circumſtances might require.

At their next meeting, Jan. 5th, 1710, a ſcheme of management was preſented, approved, and ordered to be printed, for the information of the Public. Even at this diſtance of time, it may be ſatisfactory to know what the preciſe views of the SOCIETY were, from the very commencement of their honourable career, and to compare

their original views with their ſubſequent proceedings, and ſucceſs. The following are the moſt material articles of the ſcheme propoſed, ſanctioned and publiſhed.

1. To erect and maintain ſchools in ſuch places of Scotland, particularly in the Highlands and Iſlands, as ſhould be found to need them moſt; in which ſchools, Papiſts as well as Proteſtants of every denomination, and all perſons whatſoever, ſhould be taught, by fit and well-qualified ſchoolmaſters, appointed by the SOCIETY, to read the Holy Scriptures and other pious books, as alſo to write, and to underſtand the common rules of arithmetic, with ſuch other things as ſhould be thought ſuitable to their circumſtances.

2. That the ſchoolmaſters ſhould be particularly careful to inſtruct their ſcholars in the principles of the Chriſtian Reformed Religion; and, for that end, ſhould be obliged to catechiſe them at leaſt twice a-week, and to pray publicly with them twice a-day.

3. That not only ſuch as were unable to pay, ſhould be taught *gratis*, but that thoſe whoſe circumſtances required it, ſhould have ſuch farther encouragement as the SOCIETY ſhould think fit, in a conſiſtency with their patent.

4. To name ſome prudent perſons, miniſters and others, to be overſeers of thoſe ſchools, who ſhould take care, that the ſchoolmaſters do their duty, and that the inſtructions to be given from time to time, by the SOCIETY, or their Committee, be punctually obſerved: which

which overſeers ſhould make their report to the SOCIETY quarterly, or half-yearly at fartheſt.

5. To give ſuitable encouragement to ſuch miniſters or catechiſts as ſhould be willing to contribute their aſſiſtance towards the farther inſtruction of the ſcholars, remote from church, by not only catechiſing, but preaching to them: which miniſters or catechiſts ſhould take the ſame care of the other inhabitants as of the ſcholars.

6. To extend their endeavours for the advancement of the Chriſtian Religion, to Heathen Nations; and, for that end, to give encouragement to miniſters to preach the Goſpel among them.

The very year enſuing, the lamp of knowledge was lighted up in *St. Kilda*, one of the moſt remote and inacceſſible of the weſtern iſles, by the eſtabliſhment and endowment of a ſchool of uſeful knowledge, where nothing had been taught for many a dark and dreary generation, but the art of catching fiſh and ſolan-geeſe, for the wretched ſupport of mere animal life: and, with the ſlender annual proviſion of 16l. 13s. 4d. an humble apoſtle was ſent thither, to be a *fiſher of men*. That ſame year, 1711, a reſolution was formed to erect eleven ſchools more; embracing, among other objects, the iſle of Sky, and thoſe of Orkney and Zetland. And all this was to be attempted with the ſcanty revenue of a capital of 3700l. That is, twelve ſchoolmaſters, with the neceſſary accommodations of houſes, ſchool-rooms, books, and ſalaries, were to be maintained by an yearly income of 185l.! Of theſe eleven ſchools, five were actually

ſettled next year, 1712, and in 1713 they amounted to 12 eſtabliſhments.

The means of the SOCIETY, and the application of them, increaſing in a gradual and equal progreſſion, it's capital in 1715 amounted to 6177l. and it's ſchools to 25: and there is every reaſon to believe that the civil commotion of this year was rendered leſs dangerous, and was more ſpeedily quaſhed, by the progreſs of knowledge and of loyalty, which it was their profeſſed object to diffuſe.

By this time the exiſtence, the views, and the ſucceſs, of the SOCIETY were known over the whole Iſland of GREAT BRITAIN, and as univerſally approved as known. A moſt honourable teſtimony of this approbation was given in the year 1717. One of the leading declared objects of the Inſtitution being *to extend their endeavours for the advancement of the Chriſtian Religion, to Heathen Nations; and, for that end, to give encouragement to Miniſters to preach the Goſpel among them:* Dr. *Daniel Williams*, a diſſenting clergyman, in London, did, by his laſt will, give to the SOCIETY, at the end of one year after they ſhould ſend three qualified miniſters to abide in foreign and infidel countries, all his lands and tenements in and about Catworth, in Huntingdonſhire, then let at about 68l. ſterling *per annum*, "to have and to "hold, as long as the ſaid SOCIETY continues to carry "on the ſaid attempt for the converſion of infidel coun-"tries, and the Members of the ſaid SOCIETY are per-"mitted to be freely elected." On receiving information of this valuable legacy, the SOCIETY began to take the

the proper meafures for fulfilling the condition thereof: but, for want of adequate funds, was, for feveral years, difabled from carrying the fame into execution, by fending miffionaries into foreign parts; but what was afterwards done, in confequence of this, will appear in it's proper place.

The General Affembly of the CHURCH OF SCOTLAND had, from the beginning, cordially concurred in the pious views of the SOCIETY, and, by repeated acts, injunctions, recommendations, and pecuniary aids, had promoted their endeavours to do good. And from the epoch of the Acceffion of the Royal Family of Hanover, to this day, not only GOVERNMENT, but the LEGISLATURE itfelf, has adopted the great leading object of this SOCIETY, and made it the fubject of repeated Acts of Parliament.

By an Act paffed in the firft year of George I. intitled, "Act for the more effectual fecuring the peace of the "Highlands in Scotland," fuch perfons as his Majefty fhould appoint under his royal fign-manual, were required and impowered, on or before the 1ft of December, 1716, to lay before his Majefty, an account of the proper places for eftablifhing fchools, and of the neceffary falaries for the maintenance of them, that all needful provifion might be made for that end. His Majefty having granted a commiffion in purfuance of faid act, the perfons therein named made a report to his Majefty, bearing, That 151 fchools, exclufive of thofe already eftablifhed, were abfolutely neceffary in the places therein fpecified, whereof they, together with [illegible]

port, gave a geographical deſcription; and that 20l. was a competent ſalary for each of the ſchoolmaſters, amounting in all to about 3000l. per annum.

By an act paſſed in the fourth year of George I. intitled, "Act for veſting the forfeited eſtates in Great "Britain and Ireland, in truſtees, to be ſold for the uſe "of the public, &c." it was enacted, "That, of the "nett monies which ſhall ariſe by ſale of the ſaid eſtates "and intereſts, or by the rents and profits thereof till "ſale, a ſum, not exceeding 20,000l. ſhall be appro-"priated and applied towards the making a capital ſtock, "for a yearly intereſt or income, out of the monies "which ſhall ariſe by the ſaid eſtates which lie in Scot-"land, and not otherwiſe, towards erecting and main-"taining ſchools in the Highlands of Scotland, according "to ſuch ways and methods, and in ſuch manner, as "by any future act or acts of parliament to be made and "paſſed for that purpoſe, ſhall be directed and appointed."

By another act, paſſed in the ſixth year of George I. intitled, "Act for laying a duty upon wrought plate, "and for applying money ariſing from the clear produce, "(by ſale of the forfeited eſtates) towards anſwering his "Majeſty's ſupply, &c." it was provided, "That no-"thing in this preſent act contained, ſhall be conſtrued "any way to invalidate or infringe a proviſion made by "an act paſſed in the fourth year of his Majeſty's reign, "for appropriating a ſum, not exceeding 20,000l. to be "applied towards erecting and maintaining ſchools in "the Highlands of Scotland, nor to alter the order and manner appointed by the ſaid act for raiſing the ſaid "ſum

"ſum out of the monies which ſhall ariſe, by ſale of the "forfeited eſtates in Scotland, any thing in this preſent "act to the contrary notwithſtanding."

To make effectual the money thus appropriated by Parliament, was a matter too intereſting to the Highlands of Scotland to be left altogether unattempted by the SOCIETY. They did therefore exert all their endeavours for this purpoſe; firſt, by furniſhing the commiſſioners with the proper materials for enabling them to make the requiſite report to his Majeſty; and then, by making repeated applications to the members of both houſes of parliament, and to perſons in power, for obtaining an act of parliament, directing the manner in which the aforeſaid 20,000l. ſhould be applied to the purpoſes to which it had been appropriated. They afterwards preſented a petition to his Majeſty on this ſubject; which was referred to the Board of Treaſury. But no part of this money has ever been received by the SOCIETY.

By what influence, the effect of an Act of the LEGISLATURE, for a purpoſe ſo benevolent and patriotic, could have been eluded or defeated, it is, perhaps, not eaſy to aſcertain; or if it could, to expoſe it might be deemed invidious. It is ſufficient to obſerve, in this place, that the SOCIETY is not indebted, for any part of it's proſperity, to the ſpoils of the deluded abettors of Rebellion in either 1715 or 1745: and that Royal Bounty and private munificence have ſince amply compenſated the non-appropriation of the large ſum voted by Parliament, for the inſtruction and civilization of the Highlands and Iſlands of Scotland.

Demands

Demands for additional Schools increaſing much faſter than the funds of the SOCIETY, it was reſolved, in 1728, to make application to the Barons of Exchequer, for a grant of ſome part of the vacant ſtipends which fall to the Crown, in aid of their ſlender means. Application was accordingly made and repeated, but was treated with mortifying neglect. As private individuals, men are generally benevolent and generous, but official men, and Boards, are unfeeling and ungracious. The capital had now riſen to 9131l. 15s. 9d. the Schools to 78, and the ſcholars inſtructed to 2757.

The following year, 1729, a meaſure was adopted and carried into execution, which has eventually promoted the cauſe of the SOCIETY more than even the well-intended parliamentary interpoſition could have done, or than could have been extorted by importunity from public Boards. Dr. Williams's Legacy had afforded a very flattering proof, that the various objects of the SOCIETY were regarded with high approbation in the Britiſh Metropolis; it was therefore reſolved, conformably to powers veſted in them by the Letters-patent, to grant a Commiſſion to certain perſons, reſident in London, as their Correſpondents, for receiving ſubſcriptions, donations, legacies, &c. toward the deſign of their inſtitution; as alſo for laying out whatever ſums might be entruſted to them; and in 1731, the SOCIETY conſidering, that it is the cuſtom of charitable ſocieties in England, to receive annual contributions, or ſubſcriptions for annual payments, from well-diſpoſed perſons; and that it might prove beneficial to this SOCIETY, to receive in the ſame manner annual donations or ſubſcriptions, did agree to accept

accept the ſame; which ſhould be either wholly expended, or added to the capital ſtock, as the reſpective donors ſhould determine. What the effect of this was, will be ſeen in the ſequel.

It was found expedient, in proceſs of time, to extend the views of the SOCIETY even beyond the mental and moral improvement of the objects of their charity; or rather more effectually to promote theſe, by endeavouring to meliorate their temporal condition. But they were reſtricted by their Patent. In 1738, therefore, the SOCIETY conſidering that, by their Patent, they were not impowered to erect ſchools for the purpoſe of inſtructing the poor children in huſbandry, trades, or manufactures, which is the moſt proper and effectual means of curing that habit of idleneſs which is but too prevalent among the inhabitants of the Highlands, reſolved to apply to his Majeſty for an enlargement of their powers; and did accordingly obtain a ſecond Patent to that effect.

Some time after this, the SOCIETY came to the following reſolutions, with regard to the management of their funds, in as far as concerns their firſt and ſecond Patents.

1, That no part of the ſtock of the SOCIETY which was bequeathed or given to them, or whereof they were poſſeſſed at the date of the ſecond patent or charter, ſhall be applied to any of the additional purpoſes in that ſecond charter mentioned: but that the whole thereof ſhall be applied to the ſame purpoſe as formerly, agree-

ably

ably to the charter ſubſiſting at the date of the donations or contributions, whereof that ſtock is compoſed.

2. That whatever donations have been made ſince the date of the ſecond patent, or ſhall for the future be made, without any particular direction from the donors, ſhall be applied promiſcuouſly to the purpoſes of the firſt or ſecond patent, as the SOCIETY ſhall find moſt likely to anſwer the laudable ends of either, or of both.

3. That whatever ſums have been already given for the ſpecial purpoſes either of the firſt or ſecond patent, ſhall be applied accordingly. And that if any future benefactor ſhall think fit to make a ſpecial donation, either wholly for the purpoſes of the firſt or ſecond charter, or in certain proportions, to the purpoſes of either of the charters, the SOCIETY will cauſe ſeparate accounts of ſuch appropriations to be kept, in order that the will of ſuch benefactors may be ſtrictly obſerved.

4. That the SOCIETY will conſtantly take care to conjoin the purpoſes of both patents; and while they will proſecute, as they ſhall be enabled, thoſe of the ſecond, they will never ſuffer the purpoſes of the firſt patent to be neglected. In order to which, in caſe any contributor ſhall direct the money by him given, to be applied ſingly to the purpoſes of the ſecond patent, the SOCIETY will take care, out of their other funds, to cauſe the ſame children to be inſtructed, in terms of the firſt and original patent.

And

And thus, by the operation of this ſecond Patent, the SOCIETY had united objects of indiſpenſable importance to human happineſs; the cultivation, at once, of the bodily and of the mental powers; moral and religious improvement, together with the practice of uſeful arts and habits of induſtry; in other words, the means of attaining temporal and everlaſting felicity.

His Majeſty King George I. had, ſeveral years previous to the date of the ſecond Patent, made a happy preparation for it's introduction and effect, by making (in 1725) his firſt donation of 1000l. to be employed by the General Aſſembly of the Church of Scotland, for the reformation of the Highlands and Iſlands, and other places where Popery and ignorance abounded. This act of Royal Munificence has ever ſince been annually repeated by that Prince, and his Succeſſors. And never, ſurely, was bounty more happily conceived, more opportunely beſtowed, nor more faithfully and ſucceſsfully applied. A ſtanding military force to overawe the Highlands and Iſlands, and to ſecure allegiance by terror, would have been leſs effectual, and much more expenſive. And the Country was thus completely indemnified for the inefficacy of an Act of the Legiſlature, by a perſonal Act of the Sovereign. This annual donation is managed by a committee, nominated by the General Aſſembly, called *the Committee for managing the Royal Bounty.*

In 1739, the firſt attempt was made to facilitate inſtruction, by the publication of a vocabulary Gaelic and Engliſh, for the uſe of the SOCIETY's Schools; and, a

few

few years after, this was followed up by a tranſlation into Gaelic of that well-known tract, Baxter's *Call to the Unconverted*; the expenſe of the tranſlation, and of printing 1000 copies, being defrayed by the generoſity of *Joſeph Damer*, of the kingdom of Ireland, Eſq. accompanied with a donation of 100l. for the general purpoſes of the SOCIETY. This exhibits a pleaſing view of the eſtimation in which the SOCIETY's objects and efforts were held in the Siſter Kingdom; as well as of the pious, liberal, and enlarged mind of the Individual.

Though the Highlands and Iſlands of their own Country preſented a vaſt field to the compaſſion and beneficence of the SOCIETY, they had in contemplation, from the beginning, a farther, an unbounded object, namely, the illumination of Heathen Nations. The proſecution of this humane view had never been loſt ſight of, much leſs relinquiſhed; but, from the narrowneſs of their funds, it neceſſarily remained, for many years, in a ſtate of ſuſpenſion. At length, in 1730, long after the death of Dr. *Williams*, whoſe bequeſt to this purpoſe has been already mentioned, they found themſelves in a condition to make a beginning. A commiſſion was, accordingly, granted to his Excellency *Jonathan Belcher*, Eſq. Governor of Maſſachuſett's-Bay, and to other gentlemen of character and influence in New England, to be their Correſpondents in thoſe parts, with power to them to chuſe perſons qualified for being employed as Miſſionaries, and not employed by any other Society, to fix the ſalary which ſhould be given to each of thoſe Miſſionaries, and to ſpecify the particular places where they ſhould ſerve. In purſuance of this commiſſion, which

which was moſt readily accepted by his Excellency Governor *Belcher*, and the other perſons therein named, three Miſſionaries were appointed by them, with a ſalary of 20l. each, for inſtructing in Chriſtian Knowledge the Indians on the borders of New England, viz. Mr. *Joſeph Secomb*, who was ſtationed at Fort-George on George's River, where the Penobſcot Indians traded; Mr. *Ebenezer Hinſdale*, at Fort-Dummer on Connecticut River; and Mr. *Stephen Parker*, at Fort-Richmond, both of them places of reſort for the Indians. Upon an application from Governor *Belcher*, the General Court of the Province of Maſſachuſett's-Bay voted, that 100l. *per annum* of their currency ſhould be paid out of the public treaſury to each of the aforeſaid Miſſionaries, provided that they ſhould uſually reſide at the three places above mentioned, or at ſuch other places as ſhould be named by the ſaid General Court, and there perform the duty of Chaplains. Theſe Miſſionaries were maintained by the SOCIETY till the year 1737, when they were diſmiſſed, on account of their want of ſucceſs, and of their declining to live among the Indians.

Previous to this, viz. in 1735, the eſtate bequeathed by Dr. *Williams* had been conveyed to the SOCIETY; the free yearly rent whereof then amounted to 56l.

The Truſtees for the Colony of Georgia, having, in 1735, engaged a conſiderable number of people, from the Highlands of Scotland, to ſettle there, and being deſirous that they ſhould have a Preſbyterian Miniſter to preach to them in Gaelic, and to teach and catechiſe the children in Engliſh, applied to the SOCIETY to grant a commiſſion

commiſſion to ſuch Miniſter, who ſhould likewiſe act as one of their Miſſionaries for inſtructing the native Indians, and to allow him a ſalary for ſome years, until the Colony ſhould be able to maintain him at their own ſole expenſe. Theſe Truſtees farther agreed to give to this Miſſionary, and to his ſucceſſors, in perpetuity, 300 acres of land The SOCIETY accordingly granted a commiſſion to Mr. *John Macleod*, a native of the Iſle of Sky, with a ſalary of 50l. This Miſſion was ſupported till the year 1740, when the greateſt part of the inhabitants of this Colony having been cut off, in an unhappy expedition againſt the Spaniards at St. Auguſtine, Mr. *Macleod* left Georgia.

In 1741 the SOCIETY eſtabliſhed a Board of Correſpondents at New York, with the ſame powers, and for the ſame purpoſes, with that eſtabliſhed at Boſton, eleven years before.

This Board appointed Mr. *Azariah Horton* to be Miſſionary on Long Iſland, a part of the Province of New York, with a ſalary of 40l. and named, as his aſſiſtant and interpreter, one *Miranda*, an Indian, formerly a trader, but who had for ſome time laboured to inſtruct the Delaware and Suſquehanna Indians. *Miranda* died ſoon after his appointment; but Mr. *Horton* remained for ſeveral years on Long Iſland; where he at firſt met with great ſucceſs in converting the native Indians; but afterwards this miſſion, not having been found extenſively uſeful, was diſcontinued.

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In 1743, the SOCIETY appointed Mr. *David Brainard* to be a miſſionary, with a ſalary of 40l. and gave him an interpreter. He officiated among the Indians in Albany in the province of New York, and then among the Delaware Indians in the province of Penſylvania; among whom, and the Indians on the borders of New Jerſey, he remained till his death in 1747, his labours having been remarkably bleſſed.

He was ſucceeded by his brother Mr. *John Brainard*; who having been occaſionally employed wherever he could be uſeful, was, in 1759, eſtabliſhed as miſſionary among the Indians who were ſettled upon a track of land purchaſed for them by the government of New Jerſey; where he continued to labour with much ſucceſs for many years. The SOCIETY for the propagation of the goſpel in New England, having reſolved to ſend, at their own expence, one miſſionary and one ſchoolmaſter to the Cherokee Upper Towns, provided the SOCIETY in Scotland ſhould ſend another miſſionary and ſchoolmaſter to the ſame towns, this SOCIETY allowed 60l. *per annum* for ſuch miſſion, which was put under the management of certain perſons in Carolina and Virginia. In conſequence of this, Mr. *Martin* undertook the miſſion in December 1757; and appearances being promiſing, Mr Richardſon was ſent in the year following; but the Cherokees having joined in hoſtilities with the French againſt Great Britain, this miſſion was ſoon given up.

The board of correſpondents at Boſton having ceaſed to act ſince the year 1737, when the miſſions under their

 inſpection

inſpection were withdrawn, the SOCIETY granted a new commiſſion to the Honourable *Thomas Hutchinſon*, then Licutenant-Governor of the province of Maſſachuſett's-bay, and to certain other gentlemen of the town of Boſton, to be their correſpondents, with the uſual powers. This board ſent three miſſionaries to Ohonoquagie, an Indian town on the banks of Suſquahanna river, where they were received with great cordiality; but not having been ſo ſucceſsful as was expected, they returned to Boſton.

As ignorance of the Indian language had always proved a great obſtacle to the propagation of the goſpel among the North-American Indians, the board of correſpondents, above mentioned, adopted a plan for the education of Engliſh and Indian youths; in conſequence of which three Indians were put to ſchool: but many inconveniencies, and particularly a great deal of expenſe, having been found to attend this ſcheme, it was dropped. They then attempted to eſtabliſh ſchools in the Indian ſettlements; but hoſtilities having been commenced by the Indians on the borders of New England, this meaſure was attended with little effect.

Mean while the board of correſpondents at Boſton having ſolicited the SOCIETY to apply in their behalf to the General Aſſembly of the church of Scotland, a collection was appointed to be made through all the pariſh-churches in Scotland, for the purpoſe of Chriſtianizing the North American Indians, the money ariſing from which amounted to 545l. 5s. 3d. This collection was made in the year 1764.

The

The Reverend Dr *Eleazar Wheelock* having, in 1754, eſtabliſhed a charity-ſchool at Lebanon in Connecticut, for the education, partly of Indian, and partly of Engliſh youths, to qualify them for being ſent as miſſionaries, interpreters, or ſchoolmaſters, to the different Indian tribes; and this ſchool being in a flouriſhing condition, he applied to the SOCIETY for having a board of correſpondents, with the uſual powers, appointed in the colony of Connecticut, which board might ſuperintend future miſſions in thoſe parts. This requeſt the SOCIETY granted and gave a commiſſion accordingly.

In 1767, Dr. *Wheelock* ſent over to Britain the Reverend Mr. *Nathaniel Whitaker*, and the Reverend Mr. *Sampſon Occom*, which laſt had been educated by him, and had, for ſome time, been employed by the SOCIETY as a miſſionary among the Oneyda Indians, to procure benefactions for the ſupport of the above-mentioned ſchool. Theſe two gentlemen preſented a memorial to the SOCIETY; who tranſmitted copies of it to all the miniſters in Scotland, with an earneſt recommendation to them, to take all proper methods for obtaining contributions in their reſpective pariſhes. At the ſame time, in order to ſecure the application of the money which might be collected, to the intereſting object in view, the SOCIETY reſolved, that the whole ſhould be under their own management. In conſequence of this, the ſum of 2529l. 17s. 11d. was collected, and paid to the Treaſurer of the SOCIETY.

The employing Mr. *Occom*, on this ſervice, evinced the ſagacity of Dr. *Wheelock*, and produced all the effect which could reaſonably be expected from it. It was a

highly interesting object to the good people of Scotland, to see and to hear a copper-coloured man, not only himself illuminated with the knowledge of gospel truth, but exalted into a teacher of it to others; leading their devotions in the family, in the pulpit; preaching, in polished Europe, "the unsearchable riches of Christ." Wherever he was received as a guest, men pressed into the company, to enjoy the pleasure of his conversation: whenever he preached, the Church was crowded; every ear was attentive, every heart and hand open to the purpose of his Mission; *Whitfield*, in all his glory, and with all his art and eloquence, possessed less command over the minds and the purses of North-Britons, than the simple, artless, modest Indian. Hence the collection, large beyond all example, of more than 2500l. in a country so poor as Scotland, toward promoting the knowledge of divine truth among the *untutored Indians* of America.

The Indian school remained at Lebanon till the year 1771, when it was removed to Hanover, in the government of New Hampshire, near 200 miles from its former station; and was incorporated, by a royal charter, with Dartmouth college, founded about that time. For this reason, the SOCIETY's board of correspondents in Connecticut was discontinued, and the management of the funds destined for America was intrusted to the boards at Boston and in New Jersey; which last board was appointed in the room of that formerly at New York, all the members of which were either dead, or removed to New Jersey.

The

The SOCIETY having received moſt agreeable accounts of the diligent and ſucceſsful labours of the Reverend Mr. *Samuel Kirkland*, who had been educated by Dr. *Wheelock*, and had been for ſome years employed by him, and afterwards by the SOCIETY for propagating the goſpel in New England, as a Miſſionary among the Oneyda Indians, took him into their ſervice, and granted to him and an Indian catechiſt jointly, a yearly ſalary of 90l. the Corporation of Harvard College in New England having alſo agreed to give him the like ſum. The SOCIETY afterwards allowed him to draw upon them for the additional ſum of 50l. in order to procure the neceſſary accommodation for himſelf and family.

All the advices reſpecting him were moſt ſatisfying. He was maſter of the language of the Oneydas and Senecas, among whom, and the Tuſcororas, he laboured with the utmoſt aſſiduity and fervency. His chief reſidence was among the Oneydas, at a great diſtance from any Engliſh ſettlement. Having lived long among them, he acquired their entire eſteem, affection, and confidence. The Indian ſchool under his care at Oneyda flouriſhed, and conſiſted of 40 or 50 ſcholars. The people in general behaved well, and a conſiderable number entertained a juſt ſenſe of religion. They ſoon after built a church for themſelves, a thing till then unheard of among ſavages, who generally, if they are willing to hear the goſpel, expect to have every thing done for them.

But theſe were not all the good effects of Mr. *Kirkland*'s miniſtry. The Indians among whom he reſided,

convinced of the neceſſity of quitting their former ſavage manner of life, became more civilized than any of their neighbours. He taught them huſbandry, often wrought with them in the fields, to inſtruct them in the improvement of land, and frequently ſupplied them with farming-utenſils. Many of them cultivated their lands, planted grain, and kept a number of cattle. Thus they became able to live on their own farms, which muſt greatly ſerve the miſſion; and, as they became good huſbandmen, the expenſe of furniſhing them with utenſils, once neceſſary, was ſaved.

Mr. *Kirkland*'s preſent * ſtation is highly favourable for promoting the deſign of his miſſion, as it lies on the moſt noted road through the Six Nations, and is conſtantly frequented by Indian travellers. This circumſtance likewiſe occaſions a conſiderable expenſe: beſides which, many Indians who attend on his miniſtry, come from diſtant parts; ſo that there is ſeldom a ſabbath on which ſeveral do not eat at his table. When to theſe things is added, the difficulty of tranſporting proviſions and other neceſſaries through an uncultivated wilderneſs, the ſalary allowed to him muſt appear to be no more than what is abſolutely requiſite.

The track of land, containing about 4000 acres, on which the Indians among whom Mr. *Brainard* is Miſſionary are ſettled, is ſituated near the middle of the

* This refers to the ſtate of things immediately previous to the unhappy rupture between Great-Britain and the American Colonies.

country,

country, between the River Delaware and the Atlantic Ocean. The ſoil is very proper for producing Indian corn, rice, beans, potatoes, and other culinary vegetables; it is favourable to fruit-trees of various ſorts, and particularly ſo to Engliſh clover, and wants nothing but cultivation to ſupply the Indians with all ſorts of vegetables. The extent of country under his charge is 100 miles eaſt and weſt, and near 80 north and ſouth; the number of Indians is about 150 or 160; that of the white people is very conſiderable. His miſſion has hitherto been ſucceſsful. The Indians on that track of land remained in perfect peace and amity with the Engliſh during the whole time that the other Indian nations were committing the moſt barbarous depredations upon them. As to their morals, they are in general rather reformed, and many of them ſupport an unblemiſhed character. Several attempts were made to get an Engliſh ſchoolmaſter to live among them, and to teach their children; but theſe proved fruitleſs. An Indian ſchoolmaſter was therefore eſtabliſhed, who has met with conſiderable ſucceſs. The proſpects among the white people in thoſe parts are very encouraging. No fewer than eight houſes for public worſhip have been erected ſince Mr. *Brainard*'s ſettlement among them; and it is probable that more will yet be built.

Beſides the miſſions above-mentioned, the SOCIETY ſent, in the year 1772, two miſſionaries and an interpreter to the Delaware Indians. On their arrival, many of the Indians were attentive, and ſome were deſirous of being inſtructed in the word of God. But theſe promiſing appearances ſoon vaniſhed; and the Indians

ordered the miſſionaries to return to thoſe who ſent them. The expence of this laſt miſſion amounted to 150l. which was paid out of the money collected for Dr. *Wheelock*'s ſchool.

The SOCIETY alſo paid 40l. toward the ſupport of four Miſſionaries who were ſent the year after to the Indian tribes in Canada: and, at the ſame time, ſent to the college of New Jerſey a preſent of books to the value of 50l. having formerly ſent a like preſent to Cambridge college in New England.

In 1774, a memorial was preſented to the SOCIETY from the Rev. Dr *Ezra Styles* and Mr. *Samuel Hopkins*, both paſtors of churches in Newport, Rhode Iſland; wherein they ſet forth the following particulars: that two negro men in that place, named *Briſtol Yamma* and *John Quamine*, were hopefully converted to Chriſtianity ſome years ago, and have ſince that time ſuſtained a good character as Chriſtians: that they were about 30 years of age, of conſiderable natural abilities, and ſpoke their native language, the language of a numerous and powerful nation in Guinea: that they were very deſirous to quit all worldly proſpects, and even to riſk their lives, in attempting to open a door for the propagation of the goſpel among their ignorant brethren: that theſe concurring circumſtances had induced ſeveral perſons in Newport, Rhode Iſland, to ſet on foot a propoſal of ſending them on a miſſion to Africa: that, in order to qualify them for this important office, they muſt be put to ſchool, and taught to read and write better than they did; as alſo that they muſt be inſtructed more fully in divinity:

divinity: that if, upon trial, they ſhould be found to have made ſuitable proficiency, and ſhould be thought by competent judges to be qualified for acting as Miſſionaries, it was not doubted, that money might be procured ſufficient to carry the deſign into execution: that at preſent money was wanted for diſcharging a debt of 50 dollars, contracted by the latter of the afore-mentioned negroes at the time of purchaſing his freedom, and for ſupporting both of them at ſchool. The memorialiſts therefore intreated all well-diſpoſed perſons to contribute to forward this attempt to ſend the glorious light of the goſpel to thoſe nations which now worſhip falſe gods. The SOCIETY having conſidered this memorial, unanimouſly approved of the propoſal which it contained, and ordered, that a ſum, not exceeding 30l. ſhould be ſent to the memorialiſts; at the ſame time ſignifying their willingneſs to contribute for the ſupport of the intended miſſion, whenſoever it ſhould, by the bleſſing of God, take effect. And thus, by one of the happy reverberations of Divine Providence, from the boſom of ſlavery in America, the emancipated captive was ſent back to his native land, to diffuſe "the liberty wherewith Chriſt has ſet us free" among his ſwarthy brethren on the burning ſhores of wretched Africa; and the SOCIETY had the honour of contributing toward this work of Mercy alſo.

Meanwhile the SOCIETY's exertions at home proceeded with unremitting vigor. In order to induce the inhabitants of the Highlands to learn the Engliſh language, it had been deemed expedient to meet them half way, by indulging them with a tranſlation, of uſeful publications, into

into their native tongue. In this view, *Baxter's Call* was, in 1758, followed by a tranſlation, into Gaelic, of a plain and popular manual of Chriſtian Knowledge, well-known in Scotland by the name of the *Mother's Catechiſm*: and a tranſlation of the Scriptures themſelves was now ſeriouſly meditated. By this time, the SOCIETY's capital had increaſed to 28,413l. 16s. 6d. their ſchools to 176, and their pupils to 6409.

The arduous taſk of tranſlating the Bible into the language of the Highlands was in part effected, through the zeal, aſſiduity and perſeverance of the Reverend *James Stewart*, Miniſter at Killin, in the Preſbytery of Dunkeld, who, in 1767, produced a complete tranſlation of the New-Teſtament, of which 10,000 copies were printed and diſperſed, at an expenſe of 645l. 4s.

The extinction of the ſecond Rebellion, in 1746, and the opening of an eaſy communication, by means of good roads, to the remoteſt parts of the country, occaſionally allured multitudes of Highlanders, of both ſexes, to the ſouthern parts of the Kingdom; particularly to aſſiſt in reaping the harveſts of the meadows and of the plains. They returned with the wages of that uſeful labour to cheer and ſupport the dark months of winter: but in proceſs of time many of them found it convenient to become ſtationary in the South. This had taken place to ſuch a degree, that, in 1770, it was found neceſſary to attend to the condition of the great numbers who had become reſident in the Scottiſh Metropolis and it's vicinity.

A ſubſcription

A ſubſcription having been, accordingly, opened in behalf of the poor Highlanders living in and near the city of Edinburgh, who, for want of a ſtated miniſter to preach to them in the Gaelic language could not partake of the benefit of divine ordinances, a conſiderable ſum of money was thereby raiſed, with which ground was purchaſed, and a chapel for public worſhip erected; and the property of it veſted in the SOCIETY, by a conveyance from Mr. *William Dickſon* of Edinburgh, dyer, who purchaſed the ground, and was the chief promoter of the ſubſcription. A catechiſt was appointed to officiate in this chapel until a miniſter ſhould be appointed.

At this period the SOCIETY, deſirous of obtaining the fulleſt information with regard to the ſituation and circumſtances of their ſchools, and the conduct of their ſchoolmaſters, in the Highlands and Iſlands, granted a commiſſion to Mr. *Lewis Drummond*, Lieutenant in the late 115th regiment of foot, in whom they placed a very great confidence, to viſit their ſchools in different parts, and to make an exact report of all the particulars relative thereto, according to inſtructions given to him for that purpoſe. Mr. *Drummond*, in two ſeveral viſitations, each of which continued for many months, executed this truſt with ſuch fidelity, diligence, and zeal, as juſtified the good opinion which the SOCIETY entertained of him, and gave them entire ſatisfaction. He made two diſtinct and complete reports of theſe viſitations, which conveyed to the SOCIETY much intereſting intelligence, concerning the ſtate, not only of their ſchools, but of religion in general, in the Highlands and Iſlands of Scotland,

Scotland, and ſuggeſted to them ſome material alterations for the improvement of their plan.

By the ſecond Patent, obtained from his Majeſty George II. in 1738, the SOCIETY were authoriſed, "over and above the purpoſes of their original Patent, "to cauſe ſuch of the children educated at their ſchools "as they ſhould think fit, to be inſtructed and bred up to "huſbandry and houſewifery, or in trades and manufac-"tures, or in ſuch like manual occupations as the So-"CIETY ſhould think proper, and that in ſuch places, "and in ſuch manner, as the SOCIETY, or their Direc-"tors, ſhould think the moſt practicable and expedient." It may be acceptable to give a very ſhort and general account of the proceedings of the SOCIETY under this laſt Patent.

As no part of the money bequeathed to, or received by, the SOCIETY, previous to this Patent, was to be applied to the purpoſes of it, ſome years elapſed before the ſtate of their funds would permit them to purſue thoſe objects; and even then, it became a matter of no ſmall difficulty, amidſt a variety of ſchemes propoſed with the beſt intentions, to determine which of them was the moſt practicable, as well as moſt uſeful.

The firſt attempt was made in 1745, by eſtabliſhing a ſchool for teaching agriculture, in the pariſh of Callendar, preſbytery of Dumblane, with a ſalary of 12l. but after a year's trial, which proved in every reſpect ineffectual, it was diſcontinued.

In

In 1751, upon an application from the late Earl of *Findlater*, then Lord *Deſkford*, the SOCIETY eſtabliſhed a ſchool at Portſoy, in the pariſh of Fordice, Banffſhire, with a ſalary of 10l. at which the children were in the morning inſtructed in reading Engliſh, in writing, and in the common rules of arithmetic, and in the afternoon, were employed in ſpinning, knitting ſtockings, dreſſing flax, weaving, &c. according to their ages and capacities.

The SOCIETY did likewiſe, that ſame year, upon an application from a company of merchants in Perth, who ſet up a manufactory of linen cloth, at Logierait, in Athol, give an annual allowance to the ſchoolmaſter of that pariſh, for teaching, in the uſual manner, the children employed in that manufactory.

The Board of Truſtees for Fiſheries and Manufactures having agreed to employ part of their funds in ſettling ſmall colonies of linen-manufacturers in different parts of the Highlands; and the ſtation of one of thoſe colonies being fixed at Lochcarron, in Roſsſhire; the proprietor of theſe lands applied to the SOCIETY for their aſſiſtance in eſtabliſhing tradeſmen in that part of the country. Accordingly the SOCIETY entered into an agreement with him; whereby they not only erected a ſchool on the firſt Patent, but allowed, out of the funds appropriated for the ſecond Patent, ſalaries, for the ſpace of five years from and after the term of Whitſunday, 1755, to a blackſmith, a ſhoemaker, a cartwright, and a ploughman, upon theſe conditions, that the ploughman ſhould inſtruct, *gratis*, all who might offer themſelves; and that the others ſhould inſtruct a certain number of

apprentices

apprentices, and maintain them at bed and board, at a reaſonable rate, at the expenſe of the SOCIETY. In conſequence of this agreement, theſe tradeſmen ſettled at Lochcarron.

The SOCIETY reſolved to grant ſalaries to ſuch of the ſchoolmaſters' wives, or other perſons reſiding near the ſchools, as ſhould be certified to them to be properly qualified for inſtructing the ſcholars in ſpinning, knitting ſtockings, or any other uſeful branch of manufacture.

The SOCIETY, upon receiving, in 1559, Mr. *Wood's* valuable legacy of 2000l. which was to be applied to the additional purpoſes of the ſecond charter, publiſhed advertiſements, inviting all who were converſant in manufactures, agriculture, &c. to ſuggeſt propoſals for laying out this money in ſuch manner as might beſt promote the intereſt of the Highlands and Iſlands. Many propoſals were accordingly ſuggeſted; but, after mature deliberation, it was reſolved, that this money ſhould be applied, partly in buying wheels and reels, to be diſtributed in different places, and partly in putting out ſuch of the children, educated at the SOCIETY's ſchools, as ſhould be recommended by perſons of character, as apprentices to tradeſmen, manufacturers, and others, the perſons recommending them giving ſecurity, by bond, that theſe apprentices, when properly inſtructed, ſhould ſettle in ſome part of the Highlands. In conſequence of theſe reſolutions, many ſpinning-wheels and reels were diſtributed; many young women were taught to ſpin; and

many

many young men were inſtructed in various branches of trade and manufacture.

The other funds deſtined for the ſecond Patent are employed in ſalaries to ſpinning-miſtreſſes.

The Correſpondent Board in London had been eſtabliſhed in the year 1729, but continued in a ſtate rather inactive for a ſeries of years. It formed indeed a powerful link in the great chain which united the Parent-Board with the African and American Continents. The Commerce of this great City opens an univerſal communication, between every Land and every People; and thereby opens a path for uſeful knowledge, to Nations ignorant and barbarous, more direct, more infallible, and infinitely more honourable than ever was attempted, or effected, by the devouring ſword. Through this channel, as we have ſeen, the Negro, manumitted and enlightened, was ſent back from ſlavery in the wilds of America, with the olive-branch of the goſpel in his hand, extended to his ſooty brethren on their native ſhores; and the dingy American, not only a convert to Chriſtianity, but a teacher of it, was wafted to Britain with that precious treaſure which had firſt iſſued from thence. It is by ſuch an action and reaction of good or evil, of mutual benefits or of mutual plagues, that a righteous Providence demonſtrates its conſtant attention to the affairs of this World; and makes individuals and nations inſtruments of proſperity or of puniſhment to each other, according as they have acted well or ill.

The

The London Board conducted with fidelity every pecuniary truſt committed to them, but London itſelf, that world within itſelf, preſented a field of benevolence not yet cultivated, a vein of wealth not yet opened. It is well known that the cauſe of moſt charitable Inſtitutions is maintained and promoted in the Britiſh Metropolis chiefly by means of the two great principles of Human Nature, Religion and Sociality. The Correſpondent Board obſerved other benevolent Societies availing themſelves from year to year of the combined power of theſe principles, and reſolved to follow the example. Accordingly it was agreed, at a Special General Meeting of the Board, held on November 18, 1773, that early in the Spring following, a Sermon ſhould be preached in recommendation of the Charity, and that afterwards the Friends of the Inſtitution ſhould dine together, and endeavour to ſupport and extend it's object by obtaining donations or annual contributions, to be immediately applied to the general purpoſes of the SOCIETY.

The event fully juſtified the propriety of this meaſure. Care had been taken to avoid all appearance of party ſpirit, in the arrangements made on this occaſion. The pulpit of the liberal-minded Mr. *Spilſbury* was fixed upon, and the amiable and unaſſuming Dr. *Langford* was ſelected to be the Preacher. The Service at Salter's Hall was well attended, and a liberal collection obtained. Gentlemen of various religious denominations, and of various ranks in civil life, aſſembled at dinner, perfect harmony prevailed, the intereſts of the SOCIETY were warmly ſupported, and powerful encouragement was given to repeat the experiment once every year.

The

The Scottiſh Nobility and Gentry, reſident in London, were now induced to take up the cauſe. They became members of the Correſpondent Board; they executed the office of Steward; they nobly vied with each other in promoting the Charity: and each ſucceeding year exhibited a ſucceſſion of ſplendor and munificence united. Some of them, indeed, had already aided the Society by the eſtabliſhment and ſupport of Schools on various parts of their own eſtates. Unlike their lordly anceſtors, whoſe pride it was to exerciſe uncontroled ſway over abject, ignorant ſlaves, they gloried in the illumination and improvement of their vaſſals, and generouſly contributed their time, their countenance, their ſubſtance, toward the extenſion of objects ſo deſirable.

Miniſters of the Church of England, coaleſced with their Diſſenting and Scottiſh brethren, in carrying on this great and good Work. The Preacher was annually ſelected, without any regard to the religious denomination to which he belonged. The Preſbyterian followed the Independent; he, in his turn, was ſucceeded by the Anabaptiſt; all was harmony, all was zeal. The more that the cauſe was enquired into, the more it appeared to merit ſupport; and beſide a regular annual ſubſcription, valuable donations and bequeſts were, from time to time, increaſing the ſphere of the SOCIETY's influence and uſefulneſs. Two inſtances of theſe deſerve particularly to be commemorated.

The firſt of them diſplays an act of munificence as ſplendid, as the manner in which it was performed is unoſtentatious and humble. For ſome time previous to

the month of April, 1791, a correſpondence had been carried on between a reſpectable clergyman of the Church of England and the Secretary of the SOCIETY, reſpecting the nature of the inſtitution, the ſtate of the SOCIETY's funds, and the objects to which they are devoted. Inquiries on theſe points, it ſeems, were made at the requeſt of a gentleman, who then had it in view to become a benefactor to the SOCIETY, but who wiſhed previouſly to ſatisfy himſelf as to the proſpect of utility to the public from his intended donation. The information wanted, was immediately given, in the fulleſt and freeſt manner; and, as the Secretary was aſſured by his reverend correſpondent, to the entire ſatisfaction of the gentleman at whoſe deſire the correſpondence was carried on. The hopes of the members were in conſequence excited of a conſiderable donation; but their moſt ſanguine ideas were far exceeded by the munificent gift of which they ſoon after received the notice: For in a letter from the ſame clergyman, towards the end of March, a truſt-deed was tranſmitted to the Secretary, conveying to the SOCIETY the ſum of TEN THOUSAND POUNDS ſtock in the national fund of the five *per cent.* annuities. The ſtock was transferred to a moſt reſpectable gentleman, *Iſaac Hawkins Browne*, Eſq. as truſtee, to receive the dividends on the SOCIETY's account for a few years, if they ſhould think it proper that the truſt ſhould continue ſo long; but with power to them to take the ſtock into their own management, in caſe they ſhould ſo incline. This donation, ſo conſiderable and unexpected, was rendered ſtill more remarkable by the ſingular delicacy of the generous donor's mind. While he took effectual meaſures that the benefit of his

donation

donation ſhould be enjoyed by the Public, he diſcovered an equal and no leſs effectual anxiety, that the benefactor ſhould remain altogether unknown. The SOCIETY are therefore prevented from communicating perſonally to himſelf the ſentiments of gratitude and reſpect with which this princely benefaction has impreſſed their minds. Theſe however, they anxiouſly embraced the earlieſt opportunity of expreſſing to the clergyman through whoſe channel this correſpondence had been conducted, and to the gentleman who had been nominated, and had conſented to act as truſtee. By them the grateful impreſſions of the SOCIETY were communicated to this generous, though unknown, friend to religion and his country. As a ſmall teſtimony of their gratitude (the only one in their power), the SOCIETY unanimouſly reſolved, and immediately *aſſumed as members* both the gentleman who is appointed truſtee, and the clergyman above referred to. The reſpectable Truſtee, Mr. *Browne* has ſince transferred the ſtock to the SOCIETY, has qualified himſelf as a member of the London-Board, by a handſome annual ſubſcription, and by ſerving the office of Steward.

Soon after the intelligence of this large and uncommon donation had been given, the SOCIETY had the ſatisfaction to receive accounts of a ſecond acceſſion to their funds, ſtill more conſiderable than the former, by a legacy of the late *Peter Huguetan, Lord Vanvryhouven of Holland.* For many years, this Nobleman had been a regular and liberal benefactor to the inſtitution, at the anniverſary meetings of the Correſponding Board in London; and in 1789, the SOCIETY received from

him a donation of five hundred pounds of the four *per cent.* Bank annuities, transferred to them by a deed of truſt. After his death, which happened in the courſe of this year, it appeared, that by his will, he had, amongſt a variety of other legacies, to different charitable inſtitutions, and to a very large amount, bequeathed to the SOCIETY in Scotland for propagating Chriſtian Knowledge, the ſum of TWENTY THOUSAND POUNDS, for the purpoſes of the firſt and ſecond patents; that is to ſay, for promoting religion, literature, and induſtry in the Highlands and Iſlands. His Lordſhip's executors found it neceſſary, before paying any of the legacies, to have the authority of the Court of Chancery for their procedure. This occaſioned ſome little delay in the payment of the legacy; but after a friendly proceſs, the SOCIETY was put in poſſeſſion of this great and munificent bequeſt.

While Providence was thus miraculouſly multiplying the reſources of the SOCIETY, they were employed in exploring the vaſt field of their benevolence, both at home, and in diſtant regions, and in deviſing the beſt means in their power, as humble fellow-workers with GOD, to extend the empire of Knowledge, Virtue, and Happineſs.

As the revenue of the Eſtate in Huntingdonſhire, bequeathed to the SOCIETY by Dr. *Williams*, as already mentioned, and ſome other branches of their funds, are by the donors ſpecially appropriated to the propagation of Chriſtian Knowledge in America, and other heathen and infidel countries, the SOCIETY has not been inattentive

to

to the proper application of theſe funds. Two Miſſionaries are ſtill employed by them in America, viz. the Reverend Mr. *Kirkland* among the Oneida, Onondago, and Seneka Indians, and the Reverend Mr. *Sargeant* among the Stockbridge tribes. Of the ardent zeal and indefatigable exertions of the former, the SOCIETY have repeatedly had occaſion to report in the warmeſt terms of approbation. His late journals afford ſufficient evidence that his labours are continued with uniform earneſtneſs and perſeverance. They exhibit a picture of benevolence, of labours, and of ſufferings in the cauſe of the Goſpel, which ſcarcely has been exceeded ſince the days of the Apoſtles. To his pious and unwearied exertions for enlightening the darkened minds of the Indian tribes, and particularly thoſe of Canada, among whom he undertook a long and perilous tour for that purpoſe, he added the expenſe of relieving numbers when periſhing with hunger. A famine, it ſeems, prevailed in their country; and his humane and generous mind, ſhocked with the ſcenes of miſery which he beheld, willingly dictated efforts for the relief of the ſufferers, far beyond what his narrow income could afford. The Savages, affected with a deep ſenſe of gratitude, beheld him with the reverence due to a ſuperior being; numbers willingly received his inſtructions; many, it is to be hoped, to their eternal joy.

The Directors, feeling themſelves called upon by the ſame principles which influenced the conduct of this good man, unanimouſly agreed to remit an adequate ſum for his uſe, to defray this extraordinary expenſe, and to teſtify their warm approbation of his benevolence.

The labours of Mr. *Sargeant*, though in a narrower ſphere, have been found faithful and aſſiduous. What ſucceſs may ultimately attend the exertions of the SOCIETY in theſe remote and unenlightened regions, time only can unfold. That many individuals among the Savages have, by the bleſſing of God, become ſavingly acquainted with the truths of the goſpel, and that the morals and external conduct of great numbers have been improved, there is ſufficient ground to believe. One thing is acknowledged by all who have opportunity to be acquainted with theſe tribes, that thoſe of them among whom the light of the goſpel has been in any meaſure diffuſed, have become leſs addicted to exceſs in the uſe of ſpirituous liquors, leſs cruel and ferocious in their manners, and more attentive to the arts of civilized life, particularly to agriculture. Of late, propoſals have been laid before the SOCIETY for ſome farther extenſion of their exertions, by eſtabliſhing ſchools in the Indian territories, for educating in the principles of Chriſtianity, literature, and civilization, the children of the Indians, particularly thoſe of the Sachems or chief men; and alſo for ſending a new miſſion into the remote, and hitherto almoſt unexplored, country of the Cherokees. Thoſe propoſals appeared to them to merit attention: The firſt of them, that for erecting ſome new ſchools for the education of Indian youth, they have already taken meaſures to render efficient; the other is a matter of ſuch difficulty, and attended with ſo much expenſe, that far more information muſt be obtained, as to the method of carrying it into execution, and its probable ſucceſs, before it can be prudent to make the attempt. A plan formerly under conſideration, for conveying the knowledge of the

goſpel

gofpel to Africa, by means of fome emancipated and converted negroes of Rhode Ifland, has again been renewed; and the Directors have written to the refpectable clergyman with whom the propofal originated, for fuch information as may enable them to judge of its practicability.

Before we quit the fubject of America, it may, perhaps, be acceptable to fome Readers, to perufe the following communication relative to the exertions and fuccefs of the SOCIETY in that part of the World. It firft appeared in the public prints of the day, in May, 1772, and feems highly worthy of being preferved; and the rather that though the political fyftems of both the Old and New Worlds have undergone very material alteration fince that period, the religious fyftem remains unbroken, undifturbed. It is conceived in thefe terms:

" It is with particular pleafure we lay before the pub-
" lic any accounts of the fuccefs of attempts to fpread the
" gofpel among the heathens in America, as nothing
" can tend more to fecure our Colonies in that part of
" the World, from the ravages and defolations of Indian
" wars, which have been fo feverely felt, than bringing
" thofe poor benighted people to the knowledge of the
" Chriftian Religion, which naturally unites them to us
" in affection and intereft, by the moft facred of all
" bonds; and every defign of this fort merits the greater
" attention in this country, as it is well known how in-
" defatigable our hereditary and inveterate enemies the
" French are, in endeavours, by their Miffionary Priefts,
" and all manner of art and intrigue, to bring the In-
" dians to embrace the Romifh corruptions of Chrif-

"tianity, thereby the more effectually to alienate them "from us, and to uſe them as inſtruments to diſturb our "Settlements, which brought on the laſt general war, "that ſo terribly diſtreſſed our fellow-ſubjects and coun- "trymen beyond the Atlantic, and left ſo grievous a bur- "then on the nation. The HONOURABLE SOCIETY "IN SCOTLAND FOR PROPAGATING CHRISTIAN "KNOWLEDGE, whoſe Miſſionaries, employed among "the natives of America, have had very conſiderable "ſucceſs in converting them to the Chriſtian Faith, "lately received a letter from the Rev. Mr. *James Cald-* "*well*, Secretary to their Board of Correſpondents in "New England, accompanied with a letter to him from "the Chiefs of three Tribes of Oneida Indians contain- "ing their thanks for a preſent from the SOCIETY; "which letter, at the ſame time that it gives an agree- "able proof how ſuſceptible the wildeſt of mankind are "of humanizing impreſſions, affords a pretty enough "ſpecimen of the beautiful ſimplicity of the language of "Nature, and of the nervous manner in which the "hearts of Savages, when but a little tutored, will ex- "preſs the feelings of gratitude for kindneſs, wherewith "they are ſenſibly touched. The SOCIETY having "tranſmitted the two letters to the Board of their Cor- "reſpondent Members in London, we very readily "comply with their deſire to have the ſame publiſhed; "as a means of exciting the aſſiſtance of the pious and "public ſpirited to an Inſtitution, the laudable deſigns "of which are ſo much connected with the glorious "purpoſes of the goſpel, and the eſſential intereſts of the "Nation, not doubting but therein we ſhall highly gra- "tify all the true lovers of our Holy Religion, and real

"friends

" friends of their Country, as the charitable zeal for " which the Engliſh ſpirit is ſo diſtinguiſhed, cannot be " better exerted than in promoting the good work of this " SOCIETY.

" The letter from Mr. *Caldwell* is as follows:

" Elizabeth Town, May 1, 1771.

" THE preſent of 10l. ſent from the Honour- " able SOCIETY to the Oneida Indians, was delayed for " ſome time, till we could find out by what particular " Tribe the Belt was ſent, and the moſt acceptable and " uſeful remittance. This being done, I received the " following addreſs; a copy of which I hereby tranſ- " mit you.

" To the Rev. JAMES CALDWELL.

" Oneida, Dec. 10, 1770.

" FATHER,

" WE have not much to ſay, but are very " thankful that our Belt has revived after ſo long a time, " and it's preſent language ſounds agreeable in our ears, " which at the ſame time reached the heart with pecu- " liar joy, as we are very poor.

" We return thanks to our Fathers beyond the great " waters, for the conſideration they have made us of 10l. " ſterling. We thank them from our very hearts, and " alſo bleſs God, who has put it into their hearts to ſhew " us this kindneſs.

" The

"The holy word of Jesus has got place among us, "and advances. Many have lately forsaken their sins, "to appearance, and turned to God. There are some "among us who are very stubborn and strong, but Jesus "is Almighty, has all strength, and his holy word is "very strong too, therefore we hope it will conquer and "succeed more and more. We say no more, only ask "our Fathers to pray for us, although they are at a great "distance. Perhaps, by and by, through the strength "and mercy of Jesus, we shall meet in his kingdom "above. Farewel.

(Signed) "TAGO WARREN, Chief the Bare Tribe.
"SUCHNAGEARAT, West Tribe.
"OJEIKHELA, Tarcle Tribe."

The SOCIETY considered the providential accession to their funds as a call upon them for increased exertion in their expenditure; they were led to enlarge their ideas, and their plans, to a scale corresponding with their extended capacities of usefulness.

The remote western Highlands and Islands, of all the countries of Scotland, were the least known to the SOCIETY, and, of all those to which their attention is called by their patents, had least experienced the benefit of their institution. It was resolved that their Secretary, Dr. *John Kemp*, should visit these distant and widely extended districts, enquire into the state of religion, literature, and industry among their inhabitants, and report to the SOCIETY such plans as should appear most likely to promote their improvement.

The

The greateſt part of two Summers were, accordingly, employed by Dr. *Kemp* in fulfilling this very important and uſeful miſſion; which he did much to his own credit, to the ſatisfaction of his Conſtituents, and to the advantage of the regions which he viſited. His reception, wherever he went, was gracious and hoſpitable: The Gentry, the Clergy entered into the views of his embaſſy; gave him all needful information; and engaged to co-operate with the SOCIETY in all their efforts of benevolence: and what muſt be peculiarly grateful to every liberal mind, though one of the profeſſed objects of the SOCIETY is to eradicate Popery, the Secretary not only met with much perſonal civility from ſome of the Clergy of the Roman-Catholic perſuaſion, but with a liberality of ſpirit and a zeal which reflect the higheſt honour on them, they adopted and forwarded the general objects of his miſſion, particularly by exhorting and uſing their influence with their people, to ſend their children to the ſchools of the SOCIETY, to be inſtructed in literature, and in thoſe great principles of religion in which all ſects among Chriſtians are united. It was a ſight, aſſuredly not common—a Proteſtant miniſter, commiſſioned by the SOCIETY for propagating Chriſtian Knowledge, attended in his progreſs by Roman Catholic prieſts, and they zealouſly joining with him in common efforts, to promote the reading of the Scriptures among the youth of their own community.

What the views of the SOCIETY were in employing their Secretary on this ſervice; what ideas preſented themſelves to his mind from an actual ſurvey of the Country; and what propoſitions he was thence enabled

to

to make, toward ameliorating the condition of those forlorn tribes, shall be here submitted to the Reader in that Gentleman's own words; copied from the conclusion of his Journal, which was submitted to the Directors of the SOCIETY, and is now to the Public.

"Thus, the Secretary has endeavoured to fulfil the objects of the commission given to him by the SOCIETY, in the tour marked out for him for the present season. It is by far the most extensive, and in a variety of respects, the most interesting, which he has ever undertaken in their service. Having kept a regular journal of his proceedings, he thinks it his duty to offer it as it is, in it's simple unornamented form, to the candid attention of his constituents. It presents a melancholy picture of a vast extent of country, and of the situation of a great multitude of our fellow-citizens. He put down, with fidelity, upon the spot, whatever occurred to him to be necessary to exhibit their real circumstances; and the painful result of the whole is, that poverty, ignorance, and idleness, or rather the want of proper and profitable industry, generally obtain in the remoter western coasts and islands; in some extensive districts, he is sorry to be obliged to add, neglect, and even oppression. To attempt to remedy prevailing disorders, and to afford some supply to the defects by which they are in a great measure occasioned, is the unquestionable duty of the SOCIETY.

"After perusing the report which he has given in, the Members, he is persuaded, will join with the Secretary, in grateful acknowledgments to a kind Providence, which

which by the late wonderful acceſſion to their funds, has enabled them ſo far to enlarge their ſcheme, as to embrace within its benevolent compaſs, many parts of the ancient kingdom of Scotland, hitherto in a great meaſure neglected. He has ſtated, as he went along, the objects in thoſe parts which moſt immediately claim the attention of the SOCIETY: the eſtabliſhments for religion, literature, and induſtry, which appear to be chiefly wanted: the encouragements which they may expect to meet with, and the obſtacles which may oppoſe their beneficent exertions.

"The Secretary begs leave to ſuggeſt, by way of concluſion to his long narrative, a few general obſervations which appear to be of importance; and then to offer ſome hints towards a plan for the diſburſement of the SOCIETY's additional funds.

"At firſt ſight, one is apt to imagine, that nothing can be more eaſy, as nothing to a benevolent mind is ſo pleaſant, as the diſtribution of money for charitable purpoſes. A cloſer inſpection, however, ſoon convinces every perſon of underſtanding, that to ſelect the proper objects, and to beſtow in ſuch a manner as not to obſtruct but to forward the general progreſs and welfare of Society, is a difficult taſk, requiring much inveſtigation, and the exerciſe of a ſound and vigorous mind.

"In the preſent caſe, many obſtacles to the benevolent deſigns of the SOCIETY ariſe from the remoteneſs of the countries to which they extend, and the peculiar circumſtances in which they are placed: of theſe, perhaps, none

none can form a ſufficiently diſtinct or impreſſive idea, who has not viſited them, and had an opportunity of becoming perſonally acquainted with the ſituations and characters, habits and prejudices, of the different claſſes of the inhabitants. Such is the poverty of the great body of them, ſuch their deficiency in the means of religion, literature, and induſtry, that the additional funds of the SOCIETY, ample as they have now become, are by no means equal to the ſupply of their wants. Certain diſcrimination, therefore, is neceſſary. Some general rules and fixed principles muſt be adopted and adhered to, otherwiſe diſorder, neglect of deſtitute ſituations, and general complaints of partiality and favour againſt the Directors, muſt enſue.

"The FIRST principle, therefore, which ought in all caſes to be acted upon, is, *that without co-operation and ſupport from perſons having an immediate intereſt, the Society ought never to beſtow their funds in promoting any object whatever in thoſe countries.* But the only claſs of men from whom they can expect effectual co-operation, are either the proprietors of eſtates, or ſubſtantial tenants, who can give the ſecurity of long leaſes for the performance of their covenants.

"The body of the people are ſo poor and diſpirited, and hold their poſſeſſions by a tenure ſo inſecure, that upon them no dependence can be placed.

"The experience of the SOCIETY, for many years, too amply vindicates this aſſertion. In a multitude of inſtances which have fallen under the obſervation of the Secretary,

Secretary, where the moſt liberal promiſes of accommodation to their teachers were given, ſcarcely any of them have been fulfilled. The teachers have been forced, out of their ſmall ſalaries, to pay for the eſſential articles, which by the rules of the SOCIETY and the engagements of the people, ought to have been furniſhed to them *gratis*. The conſequences are, extreme indigence, depreſſion of ſpirit, negligence of duty, and contempt.

"Let no urgency of intreaty, therefore, or ſituation, ever induce the Directors to depart from their eſtabliſhed rules upon this point; and to ſecure the fulfilment of engagements, *let no teacher ever be ſent to a ſtation till the articles conditioned for are actually provided.*

"This principle may ſeem harſh: It may be ſaid, that where the people are too poor to be able, and the proprietors unwilling, to furniſh the accommodations required, it is hard that the people ſhould ſuffer—that they are only objects of the greater commiſeration. It is confeſſed that it is hard, and in many caſes a matter of juſt and deep regret. But, as has been mentioned, general rules *muſt* be adhered to, elſe unavoidable confuſion muſt enſue; and beſides, it is certain, that however averſe ſome proprietors may be to give encouragement for cultivating the minds and morals of their people; yet, ſo *many* will be found willing, as will exhauſt the funds which the SOCIETY can afford, or are entitled by the will of the donors to beſtow, upon theſe objects: *and if people who eſſentially require it*, are inſtructed, it

matters

matters not to the SOCIETY whether it be in this, or in that corner of the country.

"Another principle which the SOCIETY would do well to attend to, *is, to guard againſt a too liberal diſtribution of their funds in the firſt inſtance.* By this obſervation, it is not meant to inſinuate that they ſhould reſtrain a liberal ſpirit. Good men have amply endowed the SOCIETY; and the only return which they can make, is to devote their gifts to the great and important ends for which they were beſtowed. It is ſuggeſted only, that they ought to be careful to avoid anticipating, by a premature application, funds which they may hereafter ſee cauſe to apply to ſtill more important and beneficial purpoſes.

"The late ſurpriſing increaſe of the SOCIETY's ſtock has been publiſhed every where, and has excited a general deſire in the Highlands and Iſlands to profit by it. Many applications have been made in conſequence, and many more may be expected. Among theſe, let the Directors, after a careful and mature inveſtigation, ſelect thoſe which ſhall appear moſt likely to prove immediately beneficial to the country. Let them be on their guard againſt plauſible repreſentations, and general and fair promiſes. Promiſes are eaſily made, and where the acquiſition of money is the object, the inhabitants of a poor country are generally profuſe of them; but the SOCIETY may learn, from paſt experience, to take every poſſible precaution in order to ſecure performance. By this plan of proceeding, they may, and probably will, give offence

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to, and bring upon themſelves the reproaches of intereſted individuals; but they will thus moſt effectually guard againſt jobbing, and beſt promote the general intereſt of the country.

"The Secretary, though he preſumes to throw out this general hint, with reſpect to caution in the deſtination of their new funds, yet takes the liberty to ſay to the Directors, and to the SOCIETY, that upon peruſing his report, he hopes the members will find no cauſe to accuſe him of a narrow or illiberal ſpirit in conducting his tour. Though he ever made it his endeavour to avoid unneceſſary expence, yet he conſidered himſelf as the confidential ſervant and repreſentative of a great and reſpectable community, furniſhed with ample funds for promoting public and important objects. He travelled in countries where the fruits of the SOCIETY's bounty had been hitherto but ſparingly ſcattered; and the nature of the inſtitution, and the character of it's members but imperfectly known. It behoved him therefore to act, not as his own humble ſphere, and narrow funds would have dictated, but in the ſpirit of that character with which he was inveſted. In every caſe he ſtudied to act as it occurred to him his conſtituents would have wiſhed him to do. If, after receiving *certain* * information of the ſplendid legacy of Lord *Vanvryhouven*, he gave more largely to the poor neglected teachers of the SOCIETY than otherwiſe he would have thought himſelf warranted to do, he imagined that Providence, by

* Intelligence of this legacy was received, but not ſufficiently authenticated, when the Secretary ſet out upon his journey.

furniſhing the *means*, conveyed the *inſtruction*, to relieve the wants and make glad the hearts of thoſe ſuffering, and ſome of them very meritorious, ſervants of the public; and in ſo doing, he perſuades himſelf the Directors will not think he has exceeded the diſcretionary powers with which they inveſted him.

"Having ſtated theſe few general obſervations, the Secretary begs leave to ſubjoin the following propoſitions towards the formation of a plan for the diſpoſal of the newly acquired, and great acceſſion to the SOCIETY's ſtock.

"The *firſt* is, That *the ſalaries of the ſchoolmaſters upon their eſtabliſhment be augmented* The fall of the value of money, ſince many of thoſe ſalaries were firſt granted, and the conſequent riſe in the price of all the neceſſaries of life, render this a meaſure of indiſpenſable neceſſity, if the Directors wiſh to ſee the teachers on their eſtabliſhment relieved from abſolute poverty, and placed upon a reſpectable and uſeful footing. But this augmentation ought not to extend indiſcriminately to *all* the teachers. Some have already ſalaries fully adequate both to their merits and to their neceſſities, while others, and they moſt deſerving ſervants of the public, are in poor and diſtreſſed circumſtances. Let the augmentation be conducted with a ſtrict regard to the circumſtances of each particular caſe.

"The *ſecond* is, *The printing of a new edition of the Gaelic Bible* in a more convenient and cheaper form than the preſent, which conſiſts of four octavo volumes, and

and is, consequently, too bulky to answer the purposes of those for whom it is chiefly intended. When the volume of the Old Testament scriptures, now in the press, shall be completed, the whole impression (according to the plan formerly agreed upon for disposing of it) will be speedily exhausted—a new edition will then become absolutely necessary, and is certainly a debt which the SOCIETY owes to the public, as well as to the great and fundamental objects of their institution. Meantime, the impression of the Gaelic New Testament being now almost wholly distributed, a new edition of that part of the Scriptures alone, corresponding to the form and type of the future intended edition of the Old, becomes necessary; and this, it is imagined, the Directors will see cause to give orders for setting about without delay.

"The *third*, The *establishment of a variety of new schools for literature and the English language, and the principles of religion.*

"In the report of the Secretary, many different stations in the Western Highland and Islands are specified where such schools are most essentially wanted, and where the proprietors are willing to give the necessary accommodations. A scheme for these much needed establishments, it is not to be doubted, will be digested with all possible care by the committee, when the proper time shall arrive, and submitted to the Directors for their approbation. Whether among these, a few schools upon a higher scale, and calculated for teaching branches of education of a superior class to those of the ordinary run of the SOCIETY's establishment (navigation, for example, and

the elements of mathematics among ſeafaring people), may not be proper, is a ſubject well deſerving the particular attention of the Directors at a ſubſequent period.

" The *fourth*, *The giving encouragement to various branches of uſeful induſtry and manufacture which may be introduced into the Highlands and Iſlands.* To this object the attention of the SOCIETY is naturally directed by the terms and ſpirit of their ſecond patent, and to this they are ſpecially bound by the expreſs conditions of Lord *Vanvryhouven*'s legacy.

" But in no one branch of the conduct of the SOCIETY are they in greater danger of being miſled to ſerve the purpoſes of viſionary, or ſelfiſh and intereſted individuals.

" Schemes for the introduction of manufactures into the Highlands, eſpecially thoſe conducted upon large ſcales, and with large capitals, have generally failed.— It is not propoſed, at preſent, to enter into a detail of the cauſes of their miſcarriage. In the Secretary's laſt tour, a variety of hints upon this ſubject are given. At preſent it is ſufficient to mention, that to no plan, having induſtry and manufacturers for it's profeſſed object, ſhould the Directors be induced to give pecuniary aid, (except by the appointment of teachers) which is not actually begun, and to a certain length proceeded in, by perſons reſiding on the ſpot, and having a perſonal intereſt in the ſucceſs of the plan, of which the object is recommended as probable, and likely to ſucceed, by perſons of character, competent to decide upon the ſubject.

" The

" The *fifth*, *The eſtabliſhment of miſſionary miniſters in parts of the country where they are peculiarly wanted, but to which the funds of the Committee on the Royal Bounty*, eſpecially in their preſent ſituation, do not permit them to ſend miſſionaries.

" Upon conſidering the general clauſes of the firſt patent erecting the SOCIETY into a corporation, there is little room for calling in queſtion the right of the SOCIETY to *eſtabliſh miſſions* upon their own proper funds. The will of Lady *Glenorchy* gives them indiſputable authority to this effect, over the intereſt of 2500l. the unappropriated moiety of her legacy to the Directors. The vaſt extent of many paſtoral charges in the Highlands and Iſlands, and the abſolute impoſſibility of the few eſtabliſhed miniſters diſcharging with propriety and effect the duties of their office, render an increaſe of their number a moſt deſirable and important object.

" The Secretary has mentioned, in the courſe of his Journal, a few places, in different parts of the country, where ſuch eſtabliſhments are greatly needed, and where the proprietors expreſſed a hearty willingneſs to give whatever accommodations the Directors might think proper to demand for the miniſters. Thoſe which the Secretary took the liberty to mention, and without which, in his opinion, no miſſion ought to be eſtabliſhed by the SOCIETY, are a comfortable dwelling-houſe, with ſuitable offices (a ſtable, barn and byre) as much land free of rent, both arable and paſture, as will maintain a horſe and two cows throughout the whole year; and a

decent place, or places, appropriated for worſhip, wherever he ſhall be bound ſtatedly to perform divine ſervice.

" With theſe accommodations, and a competent ſalary, (ſuppoſe 50l. *per annum*) a miniſter may be comfortable and reſpected in any part of the Highlands and Iſlands: without theſe he muſt be poor and dependent; and conſequently his reſpect and uſefulneſs greatly obſtructed.

" If the Directors ſhall ſee proper to eſtabliſh miſſions, and they cannot do a more eſſential ſervice to thoſe countries to which, by the conſtitution of the SOCIETY, their attention is confined, let them by all means take care, that the clergymen in their employment, be placed upon ſuch an independent footing as to have no temptation to ſervility of ſpirit, diſcontentment with their condition, or for bread, to devote their time and attention to ſecular buſineſs.

" The *ſixth*, and the only other propoſition for the employment of their additional funds, which the Secretary ſhall take the liberty to mention, is, *a proviſion to be made for training up ſome young men having the Gaelic Language, for the* Miniſtry, *in the Highlands and Iſlands.* This may be accompliſhed by the eſtabliſhment of a certain ſpecified number of penſions or burſaries for *Students of Divinity.* For Students of Philoſophy, there is not ſo much occaſion. The rules of the different Univerſities, as well as the laws of the Church, oblige every young man intended for the miniſtry, to ſtudy a regular courſe of

of Philoſophy; and during that courſe there are many more aids from burſaries to be obtained than in that of Divinity. Beſides, were the SOCIETY to eſtabliſh burſaries for Philoſophy, they could have no ſecurity that the young men who enjoyed them, would proſecute the ſtudy of Divinty.

"What the Secretary therefore begs leave to ſuggeſt upon this ſubject is, that ſuch young men, having the Gaelic language, and having finiſhed their courſe of philoſophy, as the Directors may chooſe to prefer, ſhall undergo an examination by ſome of their own members; and upon being found to have made a competent progreſs in their ſeveral branches of education, ſhall be appointed each to a penſion, or burſary, *(of ſuppoſe 15l.)* upon theſe expreſs conditions, that during four ſeſſions (the duration of the burſary) they ſhall reſide conſtantly at Edinburgh, and thus be under the immediate inſpection of the eccleſiaſtical members of the SOCIETY, and enjoy the benefit of their advice and patronage, if they ſhall be found to deſerve it; that they ſhall regularly attend the Divinity Hall, and the ſeveral Profeſſors, whoſe claſſes ſhall be recommended to them, and without engaging in any other buſineſs, ſhall devote their whole time and attention to their proper ſtudies.

"By this plan, through the Divine bleſſing, it is to be hoped, that a ſucceſſion of able and well educated young men may be trained up for ſupplying the miſſions which may be eſtabliſhed by the SOCIETY, as well as other charges in the Highlands and Iſlands.

"Thus the Secretary has taken the liberty to ſtate to the Directors the ideas which have occurred to him upon this moſt intereſting ſubject. The nature of his office, and his conſtant employment in the affairs of the SOCIETY, may naturally be ſuppoſed to have directed much of his attention to the inſtitution, and to all thoſe methods by which its great and benevolent objects may beſt be promoted; and the above plan, after mature deliberation, appears to him the beſt which they can adopt for employing their additional funds. He ſubmits it, with deference, to the conſideration of his conſtituents."

The Directors having read and conſidered the above paper, with much attention, referred it to a general meeting of the SOCIETY, by whom the ſpirit and objects of the plan contained in it, were unanimouſly approved, and referred back to the Directors to be ſtill more maturely digeſted, and carried into execution, as circumſtances may permit.

By ordering it to be printed, the Directors will have an opportunity of learning the ſentiments of the public concerning it; *of thoſe* particularly who have directed their attention to the ſituation of the Highlands and Iſlands, and the means moſt proper to be uſed for their improvement. The publication of theſe propoſals, beſides, will have the effect to ſatisfy the public, that although the funds of the SOCIETY have of late received a large addition, yet objects of great importance to the country are by no means wanting, ſufficient, and far more than ſufficient, to exhauſt them.

The

The Directors are fully determined againſt hoarding up, or wrapping in a napkin, the talents committed to them; on the contrary, in the ſpirit, with which they truſt their revenue has hitherto been managed, their fixed purpoſe is to lay out the *whole*, as ſpeedily as prudence will permit, in promoting thoſe objects which ſhall appear to be beſt calculated for promoting the improvement of thoſe parts of the kingdom to which their attention is directed. The meaſures which they may adopt for this purpoſe ſhall, from time to time, be faithfully ſtated to the public. If they ſhall be ſo happy as to preſerve their continuing confidence; and, above all, if their faithful endeavours ſhall be crowned with ſucceſs in promoting the beſt intereſts of religion and of their fellow creatures, a monitor within their own boſoms will tell them that THEIR REWARD IS GREAT.

A diſcerning and generous Engliſh Public will, from Dr. *Kemp*'s ſtatement of things, be guarded againſt the illiberal inſinuation thrown out by ſome, That the SOCIETY is getting too rich, and therefore ſtands in no need of farther ſupport. If ſuch an idea is *ſeriouſly* entertained, it may be neceſſary to requeſt only a moment's attention to a brief abſtract of the annual expenditure, and to a few facts immediately connected with it.

From this abſtract it appears, that they have erected and endowed, no leſs than *three hundred and twenty-three* ſchools for religion, the firſt principles of literature, and induſtry, at the annual expence of *three thouſand, two hundred and fourteen pounds, ten ſhillings*; ſixteen of which are new eſtabliſhments within the current year.

At

At these seminaries are educated, from fourteen to fifteen thousand children; who, but for the means of instruction thus afforded them, would, in all probability, be bred up in ignorance and idleness:

—That they employ *twelve* missionary ministers and catechists in remote parts of the Highlands and Islands, or among the ignorant Highlanders settled in the great towns of Scotland, at the annual expence of *two hundred and ninety-six pounds.*

—That they bestow a bursary, or pension, of 15 pounds per annum, on *each of six Students of Divinity* having the Gaelic language: hence, *ninety pounds per annum:*

—That they employ *two* missionary ministers, and one schoolmaster, among the Oneida and Stockbridge Indians of North America, (being the destination of certain legacies bequeathed to them), at the annual expence of *one hundred and forty pounds.*

Such is their fixed scheme of expenditure for the current year, amounting in all to *three thousand, seven hundred and forty pounds, ten shillings*—a sum it will be acknowledged of very considerable magnitude.

But besides this, they have subjected themselves to a variety of other necessary, though incidental expences.

They are carrying on the translation and printing of the last volume of the Old Testament Scriptures in Gaelic, besides a new edition of 20,000 copies of the Gaelic New

New Teſtament, under the ſuperintendance and reviſion of the Reverend *John Stuart*, Miniſter of Luſs (the tranſlator of two volumes of the Old Teſtament,) whoſe labours, in that line, have been of much benefit to the public, and have done great credit to himſelf in the eſtimation of all competent judges. The expence of paper alone for this work, amounts to *one hundred and ſeventy-eight pounds for the current year.*

They have to pay of annuities, in conſequence of ſums left to them as reſiduary legatees, *one hundred and eighty-nine pounds.*

Of land and houſe taxes, *one hundred and eight pounds.*

They defray the expence of *many* of the candidates who come to Edinburgh for examination with proper certificates of their character, and often of their reſidence there, weeks together, for their improvement before they are ſuſtained, and enrolled in their books, as qualified for being employed as ſchoolmaſters in their ſervice.

When they remove ſchoolmaſters from one ſtation to another, (and ſometimes they are at conſiderable diſtances), they always make them an allowance for the expenſe. And the laſt mentioned, though not the leaſt expenſive article of this claſs, they furniſh the ſchools on their eſtabliſhment, eſpecially thoſe in remote places, where they are not otherwiſe to be had, and where beſides the people are too poor, or too ignorant of their value, to purchaſe them, with the books abſolutely neceſſary

ceſſary for carrying on the education of youth; ſpelling books, catechiſms, New Teſtaments, and Bibles, both Engliſh and Gaelic.—It is to be added, that at preſent the books printed for the uſe of the SOCIETY's ſchools are nearly exhauſted.—To furniſh the neceſſary ſupply, will ſubject the SOCIETY to a heavy expenſe next year.

Theſe three laſt articles, cannot be eſtimated, on an average, at leſs than four hundred pounds per annum.

Such are the great objects to which the funds of the SOCIETY are devoted, and ſuch, as nearly as it can be eſtimated, is the amount of the ſums laid out in promoting them.

From the whole it appears, that if the reſources of the SOCIETY have, through the bleſſing of GOD, proved abundant, they have to their full extent been applied. An unbounded field for cultivation ſtill preſents itſelf, and new claims are ſtill addreſſed by ignorance and miſery to the compaſſion of the enlightened and benevolent.

The Compiler of this Narrative begs leave to conclude it with informing thoſe into whoſe hands it may fall, that, encouraged by the liberal ſpirit and conduct of many reſpectable Members of the Church of England, who patronized the Inſtitution, though the London Branch of it had been conducted principally by Diſſenters, and Members of the Church of Scotland, it was, with the perfect concurrence of the Parent Board, this year reſolved, that the annual Sermon ſhould be preached by

by a Clergyman of the Eſtabliſhment. The Honourable and Reverend *George Hay Drummond*, Brother to the Earl of *Kinnoull*, and Son to his Grace the late Archbiſhop of York, readily undertook that ſervice; and the Reverend *John Newton*, Rector of St. Mary Woolnoth, Lombard-Street, with equal frankneſs granted the uſe of his Church, and conſented himſelf to read the Church-Service.

APPENDIX.

APPENDIX.

APPENDIX.

No. I.

FIRST PATENT.

ANNE, by the grace of God, Queen of Great Britain, France, and Ireland, Defender of the Faith: To all good people to whofe knowledge thefe prefents fhall come, greeting. Forafmuch as we, underftanding the charitable inclinations of many of our fubjects, for raifing a voluntary contribution towards the further promoting of Chriftian knowledge, and the increafe of piety and virtue, within Scotland, efpecially in the Highlands, Iflands, and remote corners thereof, where error, idolatry, fuperftition, and ignorance, do moftly abound, by reafon of the largenefs of parifhes, and fcarcity of fchools; and for propagating the fame in Popifh and Infidel parts of the world: And we having, by our royal proclamation, dated the 18th day of Auguft, 1709, with the advice of our privy council, approven of, and recommended the forefaid charitable defign, and declared our refolution to grant thefe our letters-patent for erecting the fubfcribers into a fociety and corporation for managing the faid contribution; and now finding, that the fum propofed for beginning this good work is already fubfcribed for, and we judging, that our granting thefe our letters-patent for erecting and fettling the forefaid corporation and fociety will be highly conducive for accomplifhing thefe

pious ends propoſed, and that many others will be hereby induced the more chearfully to extend their charity to the uſe aforeſaid: And alſo we conſidering, that the ſubſcribers to this undertaking are diffuſed in ſeveral counties and remote places, ſo that it is not eaſy for them to nominate and elect the members which ſuch a corporation ought to conſiſt of, did, by our foreſaid proclamation, judge it convenient, that the firſt nomination of the members of the ſaid ſociety ſhould be made by the Lord Preſident, and other Lords of our Council and Seſſion in Scotland, out of the ſubſcribers: And now the ſubſcribers, in compliance with our judgment, ſignified in the ſaid proclamation, having requeſted that the ſaid nomination ſhould be in manner before and after mentioned; therefore, and for the better and more orderly carrying on this good deſign, we have willed, allowed, confirmed, and eſtabliſhed, likeas, by theſe preſents, we allow, confirm, and eſtabliſh the foreſaid power and right of the firſt nomination in the perſons of the ſaid Lord Preſident, and other Lords of Council and Seſſion in Scotland: And further, we do make, conſtitute, appoint, and ordain, the perſons to be named out of the ſubſcribers and contributors, by the ſaid Lord Preſident, and other Lords of Seſſion, (and which nomination is hereby ordained to be recorded, with theſe preſents, in the regiſters of our Chancellary in Scotland) to be an incorporation, ſociety, and body-politic, by the name of, *The Society in Scotland for propagating Chriſtian Knowledge:* Likeas we, for our ſelf, and our royal ſucceſſors, by theſe preſents, do make, conſtitute, appoint, ordain, and declare the perſons to be named by the ſaid Lords of Seſſion, and recorded herewith in manner foreſaid, and

their

their ſucceſſors to be elected in manner after mentioned, to be a legal ſociety and corporation; and grant unto them full power to receive ſubſcriptions, mortifications, donations, legacies, ſums of money, lands, goods, and gear; and therewith to erect and maintain ſchools, to teach to read, eſpecially the Holy Scriptures, and other good and pious books; as alſo to teach writing, arithmetic, and ſuch like degrees of knowledge, in the Highlands, Iſlands, and remote corners of Scotland, and in other parts above mentioned; and to uſe ſuch means for inſtructing the people in the Chriſtian Reformed Proteſtant Religion as may be competent: And which Society are hereby ordained to have a general meeting of the members thereof, quarterly, at Edinburgh, in the Town's Hall, the firſt Thurſdays of January, March, June, and November, yearly, in all time coming, at three of the clock in the afternoon; and oftener, when and where the Society ſhall think meet; and any nine of the members of the ſaid Society who ſhall convene at the ſaid time and place, are hereby declared to be a quorum of the ſaid general meeting; but ſtill reſerving to the ſaid Lords of Seſſion, upon application of the ſaid Society, a power to alter the quorum, as ſhall be found needful: And the Society, at their firſt general meeting, are, by a plurality of voices, to elect one of their number to be preſident thereof, as alſo a treaſurer, a ſecretary or clerk, one or more, and other officers and ſervants, as they ſhall find needful, to continue till the firſt Thurſday of January next thereafter, or until others be choſen to ſucceed them; and upon the firſt Thurſday in January yearly, in all time coming, (and in caſe of any extraordinary emergent ſtopping them from meeting that

day, the next meeting thereafter), the foresaid general meeting is appointed to make a new election of persons to serve in these offices, or continue the former, as shall be thought most convenient: And the president, at the time of their election, is hereby impowered to administrate an oath *de fidele administratione officii* to the clerk, and thereafter the clerk to administer the like oath to the president, and then the president is to administer the same oath *de fidele administratione officii* to each of the rest, before they act in their respective offices. And further, we, by these presents, do fully impower and authorise the foresaid Society, at any of their quarterly meetings in time coming, to assume into their number and society, such of the subscribers or contibutors (being Protestants) as they shall judge fit and qualified for assisting to carry on this design. And likewise the said general meeting are hereby impowered and ordained, at their first meeting yearly, to nominate fifteen of their number to be a committee, to meet at Edinburgh the first Thursday of each month, and oftener, as need requires, in such places as shall be agreed upon by the general meeting; and the said committee, or any three of them, at the usual time and place of meeting, are to prosecute the orders of the general meeting, audit the treasurer's accounts, and ripen and prepare overtures and matters; and this committee to continue for one year; but to lay an account of their whole transactions and management before the general meetings quarterly. And further, the general meetings are hereby impowered, as they shall see cause, to nominate fit persons, in any places of our dominions, or elsewhere, for receiving subscriptions, money, or other things contributed towards the foresaid design,

and

and to tranſmit accounts thereof to the committee at Edinburgh, or the general meeting; and alſo for laying out ſuch ſums as they may be entruſted with, and ordered by the Society to lay out; and for inquiring concerning the faithfulneſs, diligence, and ſucceſs of the perſons employed upon the foreſaid fund; and for keeping a correſpondence with the committee at Edinburgh about theſe particulars, and what elſe concerns the foreſaid Society. And further, the foreſaid Society is hereby declared to be able and capable in law to purchaſe and enjoy lands, tenements, rents, tacks, liberties, privileges, and juriſdictions, in fee and perpetuity, not exceeding the yearly value of two thouſand pounds ſterling, and all other moveable eſtates, debts, ſums of money, goods, and gear whatſoever; and the rents, revenues, annual rents, and profits of the capital ſtock, to expend, ware out, and beſtow, for the ſupport and maintenance of the ſaid pious deſign for propagating the knowledge of Chriſt, erecting and maintaining ſchools, and other pious uſes above mentioned, as the foreſaid Society ſhall ſee cauſe. Likeas we, by theſe preſents, declare this Society, by the name foreſaid, able and capable, by themſelves, or their procurators or attornies in their name, to proſecute, purſue, and defend, in all courts and places, before whatſoſoever judge or judges competent, all and ſundry actions, cauſes, proceſſes, and pleas, of what kind and nature ſoever the ſame be, and all and ſundry other matters and things to do, in as full and ample form and manner as any others our ſubjects of our realm of Great Britain, or any other ſociety, corporation, or body-politic within the ſaid realm, can do in any ſort: And grants and allows, that the foreſaid Society ſhall and may have a common

ſeal; and that it ſhall be lawful for them and their ſucceſſors, to change, break, alter, and make new the ſaid ſeal at their pleaſure. And we grant unto the foreſaid Society, at their quarterly meetings in all time coming, and at no other meetings, full power to make ſuch rules and ordinances, and to alter the ſame, as they ſhall ſee moſt convenient and needful for the better government of the ſaid ſociety, and management of the affairs thereof, and the more effectual promoting of the foreſaid deſign; and to give ſuch inſtructions, directions, orders, and encouragements, to thoſe they employ, as they ſhall judge needful and reaſonable; and we ordain the ſame to be obſerved by all concerned, under the penalties therein impoſed and enacted; providing always the ſaid rules ordinances, inſtructions, and directions, be agreeable, and nowiſe contrary, to the laws and conſtitutions of Scotland in church and ſtate preſently in force. And we judging it of great import toward the right carrying on of this ſo Chriſtian and religious a work, that ſuch as ſhall be imployed upon this fund, as teachers in any capacity, be men of piety, loyalty, prudence, gravity, competent knowledge and literature, and other Chriſtian and neceſſary qualifications ſuited to their reſpective ſtations, do therefore peremptorily require and injoin the ſeveral preſbyteries within whoſe bounds ſuch perſons have for the moſt part had their ordinary reſidence, and other ſuperior judicatories of the church of Scotland, to make exact inquiry into their manner of life and converſations; and ſtrictly to try and examine their other qualifications above expreſſed, as the foreſaid laws and conſtitutions of Scotland do preſcribe, before they be entered to ſuch a work: And we will and command, that none

be

be employed in theſe capacities by the Society, upon the fund above mentioned, but ſuch who being ſo tried and examined, ſhall be certified and atteſted to them by the foreſaid church-judicatories. And further, we grant power to the ſaid Society, that upon the death of any of their number, or of their preſident, treaſurer, ſecretary, or other officers or ſervants; or upon their malverſing, or not attending in their reſpective ſtations, and their removal upon theſe, or any other juſt and neceſſary accounts; in either of theſe caſes, the general meeting may chuſe others to ſucceed, and alſo impoſe and exact fines, not exceeding ten pounds ſterling, for malverſation, beſides damages to the Society and others concerned, and 10s. ſterling for each abſence from their ſtations without a relevant excuſe, of which the ſaid Society are to be judges. And we ordain and appoint, that the books of the ſaid Society be patent and open; that all and every one of the ſubſcribers, their heirs and ſucceſſors, may have acceſs to ſee what ſums of money are received by the Society from time to time, and how the ſame have been laid out, by virtue of theſe preſents, or any authority hereby given, and to underſtand the management and diſpoſition of the revenues of the ſaid Society, and be ſatisfied with the ſame; and in caſe of miſapplication, any of the ſubſcribers, or their aforeſaids, are hereby allowed and impowered to purſue and proſecute thoſe guilty of the ſame, before any judge or judges competent It is always hereby provided and declared, That it ſhall not be lawful to the ſaid Society or managers to diminiſh the capital ſtock that is or ſhall be ſubſcribed for or mortified; but only to apply the rents, annual rents, profits, and emoluments ariſing from the ſame; without preju-

dice always to them, to uplift and employ the ſums to be raiſed from the ſubſcribers as ſhall be found requiſite. And we do hereby will, command, and require all magiſtrates, judges, and officers of the law, within our dominions; and others our good ſubjects in their reſpective ſtations, to give all proper and needful aſſiſtance and encouragement to the ſaid Society, and thoſe employed and intruſted by them, in all matters and cauſes tending to the furtherance of this pious deſign: and that at all times, and upon all occaſions, when required thereto, as they will be anſwerable to us. And, laſtly, we declare and ordain, That theſe our letters-patent and charter, or any authentic extract thereof, ſhall be good, firm, valid, and effectual in law, according to our royal intentions herein expreſſed, to all intents and purpoſes; and impower the Lord Preſident of the Seſſion in Scotland to cauſe timeous advertiſement to be given to the members of the ſaid Society to convene the firſt Thurſday of January, March, June, or November, that ſhall be thirty days after the date hereof, at Edinburgh, in the ſaid town's hall, or where he ſhall think moſt convenient in that city, at three of the clock in the afternoon. And the ſaid Society are hereby impowered to cauſe public notifications to be made of this charter, and the powers hereby granted, with what they do upon the ſame from time to time, in ſuch manner as they ſhall think moſt conducive to the furtherance of the ſaid deſign. In teſtimony whereof, we have ordained our ſeal, appointed by the treaty of Union to be kept and uſed in place of the great ſeal of Scotland, to be hereto appended, at our court of St James's, the twenty-fifth day of May 1709 years, and of our reign the eighth year.

No.

No. II.

SECOND PATENT.

GEORGE, by the grace of God, King of Great Britain, France, and Ireland, Defender of the Faith. Forasmuch as we, taking into our royal consideration, that her late Majesty Queen Anne, of blessed memory, did, upon the narrative of the charitable inclinations of many of her subjects, for raising a voluntary contribution towards the further promoting Christian knowledge, and the increase of piety and virtue in Scotland, by her letters-patent, bearing date at St James's, the 25th day of May 1709, constitute, appoint, ordain, and declare the said contributors to be a legal society and corporation, by the name of, *The Society in Scotland for propagating Christian Knowledge*; with power to them to receive subscriptions to erect and maintain schools to teach to read, especially the holy scriptures; as also to teach writing, arithmetic, and such like degrees of Knowledge as might be competent; as in the said letters-patent, containing divers other clauses, at more length is set forth: And we taking likewise into consideration the petition of the said Society for propagating Christian Knowledge, in their anniversary general court held at Edinburgh, upon Thursday the 7th of January last, setting forth the said letters-patent; and that it is found by experience, that the breeding up of young people to handy labour, trades, and manufactures, together with learning to read and write,

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will be of great benefit, not only to these young people, but likewise to the nation in general, and better answer the inclinations of the contributors for promoting piety and virtue, that the foresaid Society are, by their said original patent, declared able and capable in law to purchase and enjoy lands, tenements, rents, and other privileges and jurisdictions, in fee and perpetuity, not exceeding the yearly value of 2000l. sterling; but it may be doubted, whether, by the said patent, they have power to sell and dispose of lands once purchased: the said Society therefore humbly prayed we would be pleased, not only to ratify and perpetually confirm the foresaid letters-patent for the ends therein mentioned, but also further to impower and authorise the said Society, by all lawful means, and according to rules by them to be established in that behalf, over and above the purposes of their original patent, to cause such of the children as they shall think fit, to be instructed and bred up to husbandry and housewifery, or in trades and manufactures, or in such like manual occupations as the Society shall think proper; and that in such places, and in such manner, as the Society or their directors shall think the most practicable and expedient; and further, to impower the said Society to sell and dispose of such lands, tenements, rents, privileges, and jurisdictions, as they already have, or shall hereafter purchase, so often as they shall judge the same expedient, and for the interest of the Society: Therefore we, from an earnest desire for promoting the good of our subjects in all parts of our dominions, ordain letters-patent to be made and passed under the seal appointed by the treaty of Union to be kept and made use of in Scotland, in place of the great seal of Scotland, containing

containing our ratification and perpetual confirmation of the foresaid letters-patent, for the ends and purposes therein mentioned; and also our full power and authority to the said society, by all lawful means, and according to rules by them to be established in that behalf, over and above the purposes of their original patent, to cause such of the children as they shall think fit to be instructed and bred up to husbandry and housewifery, or in trades and manufactures, or in such like manual occupations as the Society shall think proper; and that in such places, and in such manner, as the Society, or their directors for the time being, shall think the most practicable and expedient; and containing likewise our full powers to the said Society to sell and dispose of such lands, tenements, rents, privileges, and jurisdictions, as they already have, or shall hereafter purchase, as often as they shall judge the same expedient, and for the interest of the Society; provided always, that such sale, or disposal of the foresaid lands, tenements, and others, shall have the consent and approbation of our Trusty and well-beloved the Lords Justice-General, President of the court of Session, Chief Baron of the Court of Exchequer, Justice-Clerk, our Advocate and Solicitor for the time being, or any three of them, &c. In testimony whereof we have ordained our seal appointed by the treaty of Union to be kept and used, in place of the great seal of Scotland, to be hitherto appended, at our court at Kensington, the sixth day of June 1738, and of our reign the 11th year.

No.

No. III.

Act of the Lords of Council and Seſſion, appointing the firſt Members of the Society in Scotland for propagating Chriſtian Knowledge.

At Edinburgh, the 9th July, 1709.

THE Lords of Council and Seſſion having had produced before them her Majeſty's warrant for letters-patent, erecting a Society in Scotland for propagating Chriſtian Knowledge, dated at her Majeſty's court, at St. James's, the 25th May laſt bypaſt; whereby they are authoriſed and impowered to make the firſt nomination of the members of the ſaid Society out of the ſubſcribers and contributors toward that pious deſign; and having had alſo laid before them the liſt of the ſaid ſubſcribers, and ſubſcriptions of the contributors, and having conſidered the ſame, the ſaid lords, in obedience to her Majeſty's will and pleaſure, expreſſed in her ſaid warrant for letters-patent, did, and hereby do, nominate elect and appoint, his Grace James Duke of Queenſberry and Dover, John Duke of Athol, David Earl of Buchan, Thomas Earl of Haddingtoun, John Earl of Lauderdale, James Earl of Seafield, David Earl of Glaſgow, Charles Earl of Hopetoun, Archibald Earl of Iſlay, Sir William Anſtruther of that Ilk, one of the Lords of Council and Seſſion, John Allardice Provoſt of Aberdeen, Mr Robert Alexander one of the principal clerks of Council and Seſſion,

Seſſion, Mr David Blair one of the miniſters of Edinburgh, and one of her Majeſty's chaplains, Mr William Brodie Advocate, one of the Commiſſaries of Edinburgh, Adam Brown late dean of guild there, Mr George Barclay miniſter of Strathbrock, Mr John Brown miniſter of the goſpel at Abercorn, Mr Thomas Blackwell miniſter of the goſpel at Aberdeen, Mr Robert Baillie mini- of the goſpel at Inverneſs, William Brown of Dalgowrie, Adam Cockburn of Ormiſton, Lord Juſtice-Clerk, and Sir Alexander Cambell of Ceſſnock, two of the Lords of Council and Seſſion, Sir Hugh Cuninghame of Craigend, John Campbell late bailie of Edinburgh, Mr William Carſtares principal of the college of Edinburgh, one of her Majeſty's chaplains, Sir James Campbell of Aberuchill, Major James Colt in Edinburgh caſtle, Mr Patrick Cumming miniſter of the goſpel at Ormiſton, Mr John Currie miniſter of the goſpel at Haddington, Sir Hew Dalrymple of Northberwick, Lord Preſident of the Council and Seſſion in Scotland, Sir David Dalrymple of Hailes, her Majeſty's Advocate, Sir Robert Dundas of Arniſton, one of the Lords of Council and Seſſion, Mr John Dundas of Philpſtoun, Advocate, John Duncan late bailie in Edinburgh, Mr Alexander Dundas Doctor of Medicine, Sir Gilbert Elliot of Minto, and Mr James Erſkine or Grainge, two of the Lords of Council and Seſſion, Lieutenant-Colonel John Erſkine of Carnock, Sir Gilbert Elliot of Stobs, Mr John Flint miniſter of the goſpel at Laſſwade, Sir Francis Grant of Cullen, one of the Lords of Council and Seſſion, John Gordon late provoſt of Aberdeen, Mr James Gellie advocate, Sir George Home of Kello, Mr James Hamilton of Pancaitland, Mr George Hamilton and Mr James

Hart,

Hart, two of the miniſters of the goſpel at Edinburgh, Mr Robert Horſeburn miniſter of the goſpel of Saltpreſton, Sir Patrick Jonſton Lord Provoſt of Edinburgh, Robert Inglis goldſmith, late deacon-convener there, Mr James Kirkwood miniſter of the goſpel, Sir John Lauder of Fountainhall, one of the Lords of Council and Seſſion, Mr William Law profeſſor of philoſophy in the college of Edinburgh, Sir John Maxwell of Nether Pollock, Mr Roderick Mackenzie of Preſtonhall, and Mr John Murray of Bowhill, three of the Lords of Council and Seſſion, Sir James Maclurg of Vogrie, Mr Francis Montgomery of Giffan, Mr Alexander Macleod advocate, Mr John Matthieſon one of the miniſters of the goſpel at Edinburgh, Mr Neil Macvicar miniſter of the goſpel at St. Cuthbert's, Mr John Maclaren miniſter of the goſpel at Carſtares, Sir Alexander Ogilvie of Forglen one of the Lords of Council and Seſſion, Sir Walter Pringle advocate, Mr Robert Pringle advocate, Sir Dougald Stewart of Blairhall, one of the Lords of Council and Seſſion, Sir James Stewart late Lord Advocate, Sir Robert Pringle of Stevenſon, Sir Robert Sinclair, of Longformacus, Mr John Stirling principal of the College of Glaſgow, Mr Walter Stewart advocate, Mr Samual Semple miniſter of Libberton, Mr John Sandilands miniſter of the goſpel at Dolphintoun, Nicol Spence writer in Edinburgh, Mr George turnbull miniſter of the goſpel at Tyninghame, Alexander Thomſon of Portlethem, Mr William Veitch miniſter of the goſpel at Dumfries, Sir George Wiſhart of Cliftonhall, Mr William Wiſhart, and Mr James Webſter two of the miniſters of the goſpel at Edinburgh, and William Wardrop dyer, late-deacon convener there, to be the conſtituent members of the Society

ety in Scotland for propagating Chriſtian Knowledge; to whom, and others to be aſſumed by them, and their ſucceſſors, to be hereafter choſen in manner mentioned in the ſaid letters-patent, the powers and privileges thereby given by her Majeſty ſhall belong, for the ends and purpoſes therein contained. And the ſaid Lords of Council and Seſſion appoint and ordain this preſent nomination to be tranſlated into Latin, and recorded, together with the foreſaid letters-parent, in the regiſter of her Majeſty's chancery in Scotland, according to the ſaid warrant; and that extracts of the ſaid letters-patent, and alſo hereof, one or more, be given out by the director of her Majeſty's chancery and his deputes, when required. Signed in preſence, in name, and at the appointment, of the ſaid Lords of Council and Seſſion, by

HEW DALRYMPLE, *I.P.D.*

FINIS.